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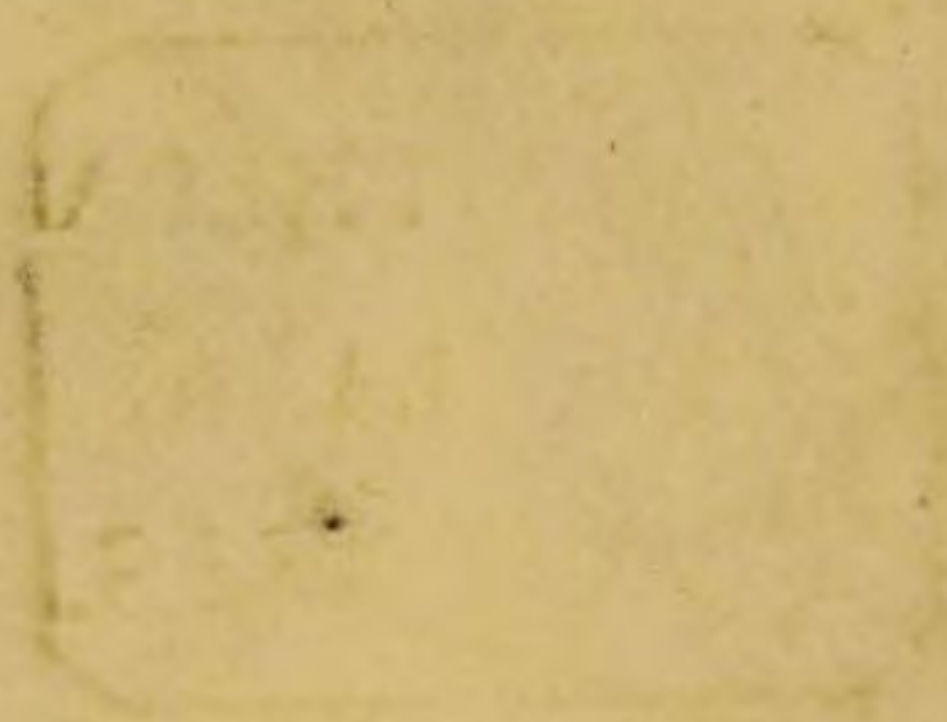


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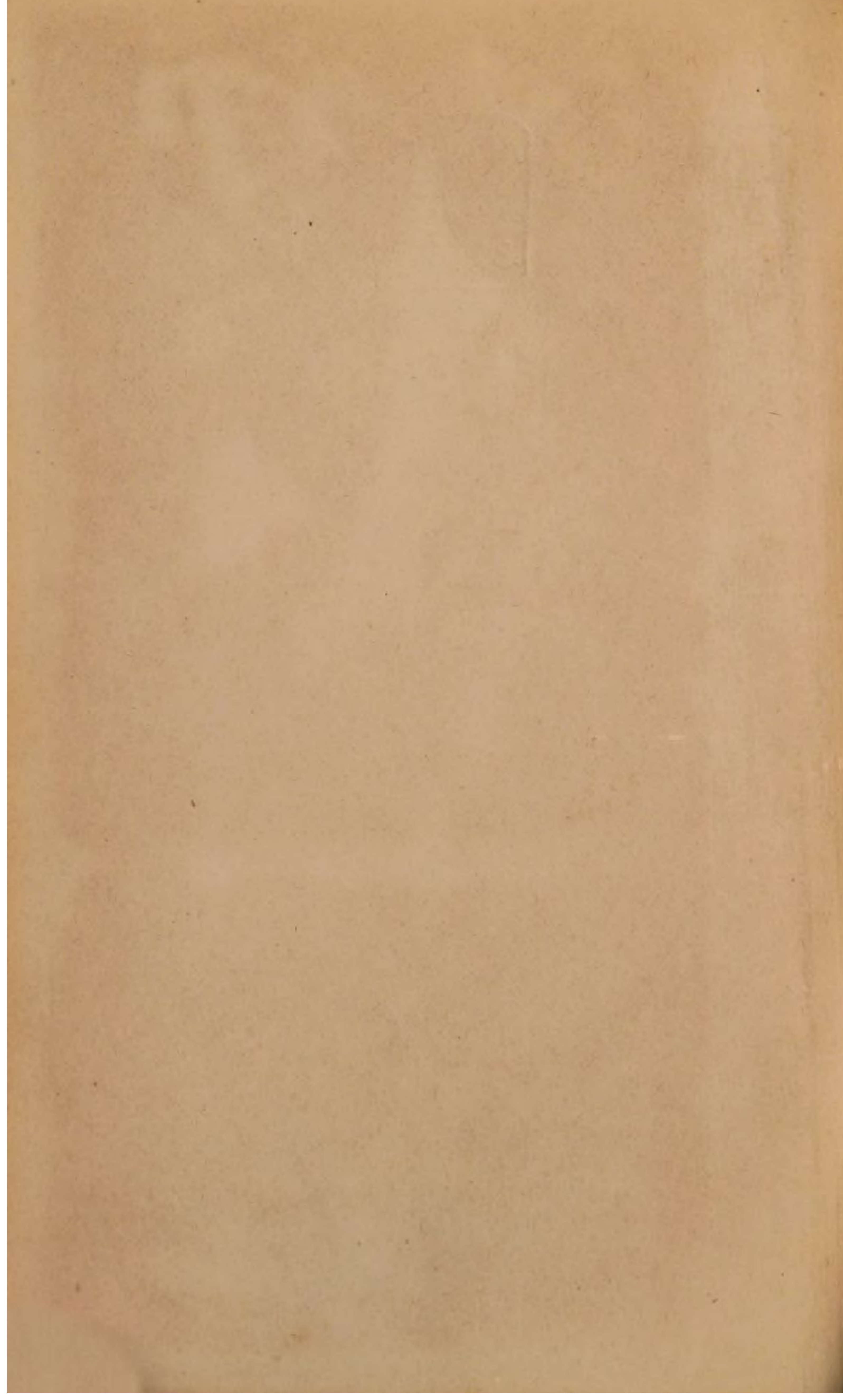
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Edda











EDDA SÆMUNDAR HINNS FRÔÐA.

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THE EDDA  
OF SÆMUND THE LEARNED.

FROM  
THE OLD NORSE OR ICELANDIC,

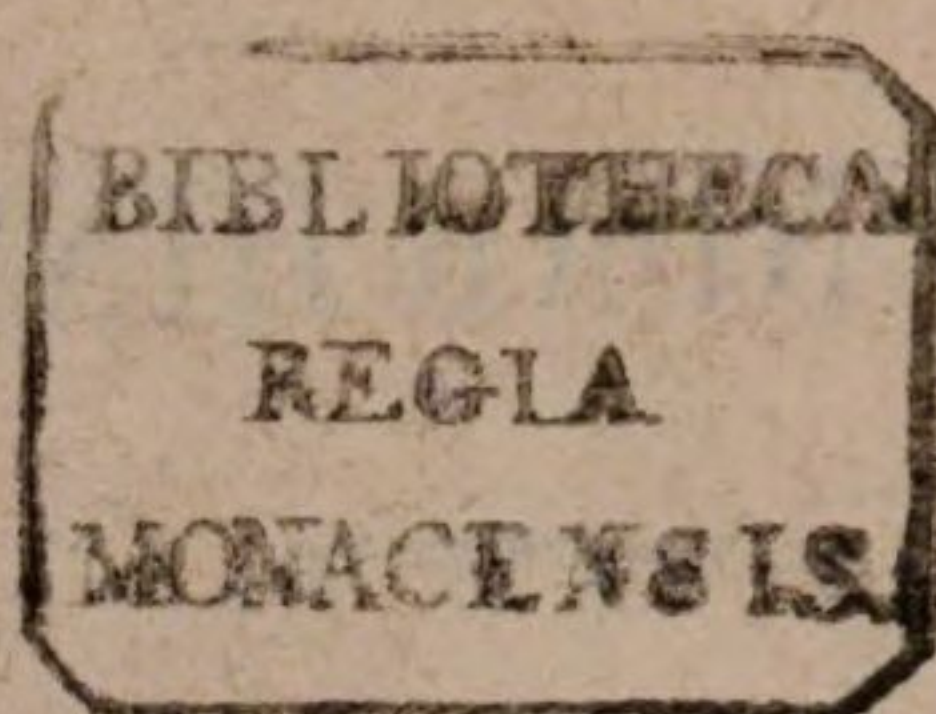
WITH  
A MYTHOLOGICAL INDEX.

PART I.

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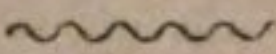
LONDON,  
TRÜBNER & CO., 60, PATERNOSTER ROW.  
1866.







## PREFACE.<sup>1)</sup>



Sæmund, son of Sigfus, the reputed collector of the poems bearing his name, which is sometimes also called the Elder, and the Poetic, Edda, was of a highly distinguished family, being descended in a direct line from King Harald Hildetönn. He was born at Oddi, his paternal dwelling in the south of Iceland, between the years 1054 and 1057, or about 50 years after the establishment by law of the Christian religion in that island; hence it is easy to imagine that many heathens, or baptized favourers of the old mythic songs of heathenism, may have lived in his days and imparted to him the lays of the times of old, which his unfettered mind induced him to hand down to posterity.

The youth of Sæmund was passed in travel and study, in Germany and France, and, according to some accounts, in Italy. His cousin John Ögmund-

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1) Chiefly from the "Vita Sæmundi Multiscii vulgo Froda, Autore Arna Magnæo", prefixed to the Copenhagen edition.



son, who later became first bishop of Holum, and after his death was received among the number of saints, when on his way to Rome, fell in with his youthful kinsman, and took him back with him to Iceland, in the year 1076. Sæmund afterwards became a priest at Oddi, where he instructed many young men in useful learning; but the effects of which were not improbably such as to the common people might appear as witchcraft or magic: and, indeed, Sæmund's predilection for the sagas and songs of the old heathen times (even for the magical ones) was so well known, that among his countrymen there were some who regarded him as a great sorcerer, though chiefly in what is called white or innocuous and defensive sorcery, a repute which still clings to his memory among the common people of Iceland, and will long adhere to it through the numerous and popular stories regarding him (some of them highly entertaining) that are orally transmitted from generation to generation.<sup>1)</sup>

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1) The following, the first among many, may serve as a specimen.

Sæmund was residing, in the south of Europe, with a famous Master, by whom he was instructed in every kind of lore; while, on the other hand, he forgot (apparently through intense study) all that he had previously learned, even to his own name; so that when the holy man John Ögmundson came to his abode, he told him that his name was Koll; but on John insisting that he was no other than Sæmund Sigfusson, born at Oddi in Iceland, and relating to him many



Sæmund died at the age of 77, leaving behind him a work on the history of Norway and Iceland, which is now almost entirely lost.

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particulars regarding himself, he at length became conscious of his own identity, and resolved to flee from the place with his kinsman. For the purpose of deceiving the Master, John continued some time in the place, and often came to visit him and Sæmund: till at last, one dark night, they betook themselves to flight. No sooner had the Master missed them than he sent in pursuit of them; but in vain, and the heavens were too overcast to admit, according to his custom, of reading their whereabouts in the stars. So they travelled day and night and all the following day. But the next night was clear, and the Master at once read in the stars where they were, and set out after them at full speed. Then Sæmund, casting his eyes up at the heavens, said: 'Now is my Master in chase of us, and sees where we are'. And on John asking what was to be done, he answered: 'Take one of my shoes off; fill it with water, and set it on my head'. John did so, and at the same moment, the Master, looking up at the heavens, says to his companion: 'Bad news: the stranger John has drowned my pupil; there is water about his forehead'. And thereupon returned home. The pair now again prosecute their journey night and day; but, in the following night, the Master again consults the stars, when, to his great amazement, he sees the star of Sæmund directly above his head, and again sets out after the fugitives. Observing this, Sæmund says: 'The astrologer is again after us, and again we must look to ourselves: take my shoe off again, and with your knife stab me in the thigh: fill the shoe with blood, and place it on the top of my head. John does as directed, and the Master again gazing at the stars, says: 'There is blood now about the star of Master Koll, and the stranger has for certain murdered him': and so returns home.



The first who ascribed to Sæmund the collection of poems known as the Poetic Edda,<sup>1)</sup> was Brynjolf Sveinsson, bishop of Skálholt. This prelate, who was a zealous collector of ancient manuscripts, found in the year 1643, the old vellum codex, which is the most complete of all the known manuscripts of the Edda: of this he caused a transcript to be made, which he entitled **Edda Sæmundi Multiscii**. The transcript came into the possession of the royal historiographer Torfæus; the original, together with other MSS., was presented to the King of Denmark Frederick III., and placed in the royal library at Copenhagen, where it now is.<sup>2)</sup> As many of the Eddaic poems appear to have been orally transmitted in an imperfect state, the collector has supplied the deficiencies by prose insertions, whereby the integrity of the subject is to a certain degree restored.

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The old man now has once more recourse to his art; but on seeing Sæmund's star shining brightly above him, he exclaimed: 'My pupil is still living: so much the better. I have taught him more than enough; for he outdoes me both in astrology and magic. Let them now proceed in safety; I am unable to hinder their departure.\*)

1) Bishop P. E. Müller supposes the greater number of the Eddaic poems to be of the 8th century. *Sagabibliothek* II. p. 131.

2) Codex Regius, No. 2365, 4to. The handwriting of this MS. is supposed to be of the beginning of the 14th century.

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\*) From "Isländische Volkssagen der Gegenwart von Dr. Konrad Maurer. Leipzig 1860." A highly interesting and entertaining volume.



The collection called Sæmund's Edda consists of two parts, viz., the Mythological and the Heroic. It is the former of these which is now offered to the public in an English version. In the year 1797, a translation of this first part, by A. S. Cottle, was published at Bristol. This work I have never met with; nor have I seen any English version of any part of the Edda, with the exception of Gray's spirited but free translation of the *Vegtamskvida*. The present volume closes with a translation of the *Solarlioð*, a poem in which the religion of the country appears in a transition state from Heathenism to Christianity.<sup>1)</sup>

Some readers will, I doubt not, be desirous of ampler illustration of the mythological poems of the Edda than that which is afforded by the Index to this volume; to such I would recommend the translation of the Prose Edda, in Mallet's "Northern Antiquities", published by Bohn, and Thorpe's "Northern Mythology and Popular Traditions," in 3 vols. small 8<sup>vo</sup>, the 1<sup>st</sup> vol. of which contains a good and satisfactory compendium of the Odinic religion. The German scholar will find ample and valuable information on the same subject in the "Altnordische Mythologie" prefixed to Professor Lünings edition of the Edda, a work which I have principally used

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1) The *Solarlioð* is by some supposed to be the composition of Sæmund himself.



while revising the present translation, and which I regard as unquestionably the best existing.

From a memorandum made at the time, I find that this volume was ready for press in the year 1856, though the idea of offering it to the public was not entertained until about two years ago. On intimating my intention to one or two persons, I was informed that an edition was already in the press, and, consequently, I withdrew from the field. But as that edition seems to be postponed *sine die*, or I had been misinformed regarding it, I have resolved on sending forth my humble production. It is needless to inform my readers that it has no pretension to elegance; but I believe it to be a faithful though homely representation of the original, and may, at all events serve as a stop-gap until made to give place to a worthier work; for that the lack of an edition of the Edda is a chasm in our literature cannot be denied.

If a not unfavourable reception is given it by the British public, the Second, or Heroic part shall be immediately sent to press.

**The Editor.**





## INTRODUCTION to the Völuspá.

As introductory to the Völuspá, the following description of a wandering Vala or prophetess may be thought both desirable and interesting: "We find them present at the birth of children, when they seem to represent the Norns. They acquired their knowledge either by means of *seid*, during the night, while all others in the house were sleeping, and uttered their oracles in the morning; or they received sudden inspirations during the singing of certain songs appropriated to the purpose, without which the sorcery could not perfectly succeed. These *seid*-women were common over all the North. When invited by the master of a family, they appeared in a peculiar costume, sometimes with a considerable number of followers, e. g. with fifteen young men and fifteen girls. For their soothsaying they received money, gold rings, and other precious things. Sometimes it was necessary to compel them to prophesy. An old description of such a Vala, who went from guild to guild telling fortunes, will give the best idea of these women and their proceedings": —

"Thorbiörg, nicknamed the little Vala, during the winter attended the guilds, at the invitation of those who desired to know their fate, or the quality of the coming year. Everything was prepared in the most sumptuous manner for her reception. There was an



elevated seat, on which lay a cushion stuffed with feathers. A man was sent to meet her. She came in the evening dressed in a blue mantle fastened with thongs and set with stones down to the lap; round her neck she had a necklace of glass beads, on her head a hood of black lambskin lined with white catskin; in her hand a staff, the head of which was mounted with brass and ornamented with stones; round her body she wore a girdle of agaric (knöske), from which hung a bag containing her conjuring apparatus; on her feet were rough calfskin shoes with long ties and tin buttons, on her hands catskin gloves, white and hairy within. All bade her welcome with a reverent salutation; the master himself conducted her by the hand to her seat. She undertook no prophecy on the first day, but would first pass a night there. In the evening of the following day she ascended her elevated seat, caused the women to place themselves round her, and desired them to sing certain songs, which they did in a strong, clear voice. She then prophesied of the coming year, and afterwards, all that would advanced and asked her such questions as they thought proper, to which they received plain answers." *Northern Mythology* I. p. 214. *Den Ældre Edda* I. p. 6.

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In the following grand and ancient lay, dating most probably from the time of heathenism, are set forth, as the utterances of a Vala, or wandering prophetess, as above described, the story of the creation of the world from chaos, of the origin of the giants, the gods, the dwarfs, and the human race, together with other events relating to the mythology of the North, and ending with the destruction of the gods and the world, and their renewal.





## Völuspâ.

### The Vala's Prophecy.

1. For silence I pray all  
sacred children,  
great and small,  
sons of Heimdall<sup>1</sup>.  
they will that I Valfather's  
deeds recount,  
men's ancient saws,  
those that I best remember.

2. The Jötuns I remem-  
early born, [ber  
those who me of old  
have reared.  
I nine worlds remember,  
nine trees<sup>2</sup>,  
the great central tree<sup>3</sup>,  
beneath the earth.

3. There was in times of  
old,  
where Ymir dwelt,

nor sand nor sea,  
nor gelid waves;  
earth existed not,  
nor heaven above,  
'twas a chaotic chasm,  
and grass nowhere,

4. before Bur's sons  
raised up heaven's vault,  
they who the noble  
mid-earth shaped.  
The sun shone from the south  
over the structure's rocks:  
then was the earth begrown  
with herbage green.

5. The sun from the south,  
the moon's companion,  
her right hand cast  
about the heavenly horses.  
The sun knew not

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1) In the Rîgsmâl we are informed how Heimdall, under the name of Rîg, became the progenitor of the three orders of mankind.

2) See Index, v. Iviðjur, and Ygg-

drasill. 3) Miötvíðr. See Index.



where she<sup>1</sup> a dwelling had,  
the moon knew not  
what power he possessed,  
the stars knew not  
where they had a station.

6. Then went the powers all  
to their judgment-seats,  
the all-holy gods,  
and thereon held council:  
to night and to the waning  
gave names; [moon  
morn they named,  
and mid-day,  
afternoon and eve,  
whereby to reckon years.

7. The Æsir met  
on Ida's plain;  
they altar-steads and temples  
high constructed;  
their strength they proved,  
all things tried,  
furnaces established,  
precious things forged,  
formed tongs,  
and fabricated tools;

8. at tables played at home;  
joyous they were;  
to them was naught  
the want of gold,  
until there came  
Thurs-maidens three,  
all powerful,  
from Jötunheim.

9. Then went all the powers  
to their judgment-seats,  
the all-holy gods,  
and thereon held council,  
who should of the dwarfs  
the race create,  
from the sea-giant's blood  
and livid bones.

10. Then was Môtsognir  
created greatest  
of all the dwarfs,  
and Durin second;  
there in man's likeness  
they created many  
dwarfs from earth,  
as Durin said.

11. Nýi and Nidi,  
Nordri and Sudri,  
Austri and Vestri,  
Althiôf, Dvalin  
Nâr and Nâin,  
Niping, Dâin,  
Bivör, Bavör,  
Bömbur, Nori,  
An and Anar  
Ai, Miödvitnir,

12. Veig and Gandâlf  
Vindâlf, Thrâin  
Thekk and Thorin  
Thrôr, Vittr, and Litr,  
Nûr and Nýrâd  
Regin and Râdsvid.

1) In the Germanic tongues, as in the Semitic, the  
sun is fem., the moon masc. 2) i. e. the earth's.



Now of the dwarfs I have  
rightly told.

13. Fili, Kili,  
Fundin, Nali,  
Hepti, Vili,  
Hanar, Svior,  
Billing, Bruni,  
Bild, Bûri,  
Frâr, Hornbori,  
Fræg and Lôni,  
Aurvang, Iari,  
Eikinskialdi.

14. Time 'tis of the dwarfs  
in Dvalin's band,  
to the sons of men,  
to Lofar up to reckon,  
those who came forth  
from the world's rock,  
earth's foundation,  
to Iora's plains.

15. There were Draupnir,  
and Dôlgthrasir,  
Hâr, Haugspori,  
Hlævang, Glôi,  
Skirvir, Virvir,  
Skafid, Ai,  
Alf and Yngvi,  
Eikinskialdi,

16. Fialar and Frosti,  
Finn and Ginnar  
Heri, Hôggstari,  
Hliódôlf, Môin:  
that above shall,  
while mortals live,  
the progeny of Lofar,

accounted be.

\* \* \*

\* \* \*

17. Until there came three  
mighty and benevolent  
Æsir to the world  
from their assembly.  
They found on earth,  
nearly powerless,  
Ask and Embla,  
void of destiny.

18. Spirit they possessed  
sense they had not, [not,  
blood nor motive powers,  
nor goodly colour.  
Spirit gave Odin,  
sense gave Hœnir,  
blood gave Lodur,  
and goodly colour.

\* \* \*

\* \* \*

19. I know an ash standing  
Yggdrasil hight,  
a lofty tree, laved  
with limpid water:  
thence come the dews  
into the dales that fall;  
ever stands it green  
over Urd's fountain.

20. Thence come maidens,  
much knowing,  
three from the hall,  
which under that tree stands;  
Urd hight the one,  
the second Verdandi, —



on a tablet they graved —<sup>1</sup>  
Skuld the third.

Laws they established,  
life allotted  
to the sons of men;  
destinies pronounced.

21. Alone she<sup>2</sup> sat without,  
when came that ancient  
dread Æsir's prince;  
and in his eye she gazed.

22. "Of what wouldst thou  
ask me?  
Why temptest thou me?  
Odin! I know all,  
where thou thine eye didst  
sink

in the pure well of Mim."  
Mim drinks mead each morn  
from Valfather's pledge<sup>3</sup>.

Understand ye yet, or what?

23. The chief of hosts gave  
rings and necklace, [her  
useful discourse,  
and a divining spirit:  
wide and far she saw  
o'er every world.

24. She the Valkyriur saw  
from afar coming,  
ready to ride  
to the gods' people:  
Skuld held a shield,  
Skögun was second,  
then Gunn, Hild, Göndul,  
and Geirskögun.  
Now are enumerated  
Herian's maidens,  
the Valkyriur, ready  
over the earth to ride.

25. She that war remem-  
bered the first on earth, [bers,  
when Gullveig<sup>4</sup> they  
with lances pierced,  
and in the high one's<sup>5</sup> hall  
her burnt,  
thrice burnt,  
thrice brought her forth,  
oft not seldom;  
yet she still lives.

26. Heidi they called her,  
whitherso'er she came,  
the well-foreseeing Vala:  
wolves she tamed,

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1) This line seems introduced for the sake of alliterating with the following one —

skâru â skîði

Skuld ena priðju:

Urd, Verdandi and Skuld, are the three Norns, or Fates.

2) The Vala here speaks of herself in the third person.

3) His eye; here understood to signify the sun. 4) A

personification of gold. With the introduction of gold was

the end of the golden age. 5) i. e. Odin's: his hall is

the world.



magic arts she knew,  
magic arts practised;  
ever was she the joy  
of evil people.

27. Then went the powers  
to their judgment-seats, [all  
the all-holy gods,  
and thereon held council,  
whether the Æsir should  
avenge the crime<sup>1</sup>,  
or all the gods  
receive atonement.

28. Broken was the outer  
of the Æsir's burgh. [wall  
The Vanir, foreseeing con-  
tramp o'er the plains. [flict,  
Odin cast [his spear],  
and mid the people hurled it:  
that was the first  
warfare in the world.

\* \* \*

\* \*

29. Then went the powers  
to their judgment-seats, [all  
the all-holy gods,  
and thereon held council:  
who had all the air

with evil mingled?  
or to the Jötun race  
Od's maid had given?

30. There alone was Thor  
with anger swollen.  
He seldom sits,  
when of the like he hears.  
Oaths are not held sacred;  
nor words, nor swearing,  
nor binding compacts  
reciprocally made.

31. She knows that Heim-  
horn is hidden [dall's  
under the heaven-bright  
holy tree.

A river she sees flow,  
with foamy fall,  
from Valfather's pledge.  
Understand ye yet, or what?<sup>2</sup>

32. East sat the crone,  
in Iárnvidir<sup>3</sup>,  
and there reared up  
Fenrir's progeny:  
of all shall be  
one especially  
the moon's devourer,  
in a troll's semblance<sup>4</sup>.

1) Of introducing the use of gold. 2) This stro-  
phe appears unconnected both with the preceding and the  
following one; at the same time, we ought not perhaps to  
assume a chasm in the poem whenever we find an abrupt  
transition, but rather to regard such abruptness as a cha-  
racteristic of similar compositions. 3) i. e. Ironwood  
apparently a proper name. 4) Managarm. See Index.



33. He is sated with the  
of dying men; [last breath  
the gods' seat he  
with red gore defiles:  
swart is the sunshine then  
for summers after;  
all weather turns to storm.  
Understand ye yet, or what?

34. There on a height sat,  
striking a harp,  
the giantess's watch,  
the joyous Egdir;  
by him crowed,  
in the bird-wood,  
the bright red cock,  
which Fialar hight.

35. Crowed o'er the Æsir  
Gullinkambi,  
which wakens heroes  
with the sire of hosts;  
but another crows  
beneath the earth,  
a soot-red cock,  
in the halls of Hel.

36. I saw of Baldr,  
the blood-stained god.  
Odin's son,  
the hidden fate.  
There stood grown up,  
high on the plain,

slender and passing fair,  
the mistletoe.

37. From that shrub was  
as to me it seemed, [made,  
a deadly, noxious dart.  
Hödr shot it forth<sup>1</sup>;  
But Frigg bewailed,  
in Fensalir,  
Valhall's calamity.  
Understand ye yet, or what?

38. Bound she saw lying,  
under Hveralund<sup>2</sup>,  
a monstrous form,  
to Loki like.  
There sits Sigyn,  
for her consort's sake,  
not right glad.  
Understand ye yet, or what?

39. Then the Vala knew  
the fatal bonds were twisting,  
most rigid,  
bonds from entrails made.

40. From the east a river  
through venom dales, [falls,  
with mire and clods<sup>3</sup>,  
Slid is its name.

41. On the north there  
on Nida-fells, [stood,  
a hall of gold,  
for Sindri's race;

1) After his line some Mss. insert Strophe 11. of the  
Vegtamskvida, where it seems more properly to belong.

2) The hot spring's grove. 3) Or, according to another  
reading, *swords*, which is the one admitted in the texts of  
the original.



and another stood  
in Ôkólnir,  
the Jötuns beer-hall  
which Brîmir<sup>1</sup> hight.

42. She saw a hall standing,  
far from the sun,  
in Nâströnd;  
its doors are northward tur-  
venom-drops fall [ned,  
in through its apertures:  
entwined is that hall  
with serpent's backs.

43. She there saw wading  
the sluggish streams  
bloodthirsty men  
and perjurers,  
and him who the ear beguiles  
of another's wife.  
There Nidhögg sucks  
the corpses of the dead;  
the wolf tears men.  
Understand ye yet, or what?

44. Further forward I see,  
much can I say  
of Ragnarök  
and the gods' conflict.

45. Brothers shall fight,  
and slay each other;

cousins shall  
kinship violate.  
The earth resounds,  
the giantesses flee;  
no man will  
another spare.

46. Hard is it in the world,  
great whoredom,  
an axe age, a sword age,  
shields shall be cloven,  
a wind age, a wolf age,  
ere the world sinks.

47. Mim's sons dance,  
but the central tree takes  
at the resounding [fire<sup>2</sup>,  
Giallar-horn.  
Loud blows Heimdall,  
his horn is raised;  
Odin speaks  
with Mim's head.

48. Trembles Yggdrasil's  
ash yet standing;  
groans that aged tree,  
and the jötun<sup>3</sup> is loosed.  
Loud bays Garm  
before the Gnupa-cave,  
his bonds he rends asunder;  
and the wolf runs.

1) Rask understands Brîmir to be the name of the giant (jötun) to whom, the drinking hall belonged, and not the name of the hall itself: in which case *who* must be substituted for *which*. In Snorri's Edda, it is evidently understood as the name of the hall. See p. 75. edit. Rask.

2) See Str. 2. 3) Loki.



49. Hrym steers from the  
the waters rise, [east,  
the mundane snake is coiled  
in jötun-rage.

The worm beats the water,  
and the eagle screams:  
the pale of beak tears car-  
Naglfar is loosed. [cases;

50. That ship fares from the  
come will Muspell's [east:  
people o'er the sea,  
and Loki steers.

The monster's kin goes  
all with the wolf;  
with them the brother is  
of Byleist on their course.

51. Surt from the south co-  
with flickering flame; [mes  
shines from his sword  
the Val-god's sun.

The stony hills are dashed  
together,  
the giantesses totter;  
men tread the path of Hel,  
and heaven is cloven.

52. How is it with the Æsir?  
How with the Alfar?

All Jötunheim resounds;  
the Æsir are in council.  
The dwarfs groan  
before their stony doors,  
the sages of the rocky walls.  
Understand ye yet, or what?

53. Then arises  
Hlín's second grief,  
when Odin goes  
with the wolf to fight,  
and the bright slayer  
of Beli with Surt.  
Then will Frigg's  
beloved fall.

54. Then comes the great  
victor-sire's son,  
Vidar, to fight  
with the deadly beast.  
He with his hands will  
make his sword pierce  
to the heart of the giant's son<sup>1</sup>:  
then avenges he his father.

55. Then comes the mighty  
son of Hlôdyn:  
(Odin's son goes  
with the monster to fight);  
Midgârd's Veor in his rage  
will slay the worm.  
Nine feet will go  
Fiörgyn's son,  
bowed by the serpent,  
who feared no foe.

All men will  
their homes forsake.

56. The sun darkens,  
earth in ocean sinks,  
fall from heaven  
the bright stars,  
fire's breath assails  
the all-nourishing tree,

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1) Loki.



towering fire plays  
against heaven itself.

57. She sees arise,  
a second time,  
earth from ocean,  
beauteously green,  
waterfalls descending;  
the eagle flying over,  
which in the fell  
captures fish.

58. The Æsir meet  
on Ida's plain,  
and of the mighty  
earth-encircler speak,  
and there to memory call  
their mighty deeds,  
and the supreme god's<sup>1</sup>  
ancient lore.

59. There shall again  
the wondrous  
golden tables  
in the grass be found,  
which in days of old  
had possessed  
the ruler of the gods,  
and Fiölnir's race.

60. Unsown shall  
the fields bring forth,  
all evil be amended;  
Baldr shall come;  
Hödr and Baldr,  
the heavenly gods,

Hropt's glorious dwellings  
shall inhabit.

Understand ye yet, or what?

61. Then can Hoenir  
choose his lot<sup>2</sup>,  
and the two brother's  
sons inhabit

the spacious Vindheim.

Understand ye yet, or what?

62. She a hall sees standing  
than the sun brighter,  
with gold bedecked,  
in Gimill:

there shall the righteous  
people dwell,  
and for evermore  
happiness enjoy.

64. Then comes the mighty  
to the great judgment, [one  
the powerful from above,  
who rules o'er all.

He shall dooms pronounce,  
and strifes allay,  
holy peace establish,  
which shall ever be.

\* \* \*

65. There comes the dark  
dragon flying from beneath,  
the glistening serpent,  
from Nida-fells.

On his wings bears Nidhogg,  
flying o'er the plain,  
a corpse.

Now she will descend.

1) Odin. 2) He will return to his kin having been  
given as a hostage to the Vanir.



## Vafþrúðnismál.

### The Lay of Vafthrúdnir.

Odin visits the Giant (Jötun) Vafthrúdnir, for the purpose of proving his knowledge. They propose questions relative to the Cosmogony of the Northern creed, on the condition that the baffled party forfeit his head. The Jötun incurs the penalty.

Odin.

1. Counsel thou me now,  
Frigg!  
as I long to go  
Vafthrúdnir to visit;  
great desire, I say,  
I have, in ancient lore  
with that all-wise Jötun to  
contend.

Frigg.

2. At home to bide  
Hærfather I would counsel,  
in the gods' dwellings;  
because no Jötun  
is, I believe, so mighty  
as is Vafthrúdnir.

Odin.

3. Much have I journeyed,  
much experienced,  
mighty ones many proved;  
but this I fain would know,  
how in Vafthrúdnir's  
halls it is.

Frigg.

4. In safety mayest thou go,  
in safety return,  
in safety on thy journeyings  
be;  
may thy wit avail thee,  
when thou, father of men!  
shalt  
hold converse with the Jötun.



5. Then went Odin  
the lore to prove  
of that all-wise Jötun.  
To the hall he came  
which Im's father owned.  
Ygg went forthwith in.

Odin.

6. Hail to thee, Vafthrúdnir!  
to thy hall I am now come,  
thyself to see;  
for I fain would know,  
whether thou art a cunning  
and all-wise Jötun.

Vafthrúdnir.

7. What man is this,  
that in my habitation  
by word addresses me?  
Out thou goest not  
from our halls,  
if thou art not the wiser.

Odin.

8. Gagnrâd is my name,  
from my journey I am come  
thirsty to thy halls,  
needing hospitality, —  
for I long have journeyed —  
and kind reception from thee,  
Jötun!

Vafthrúdnir.

9. Why then, Gagnrâd!  
speakest thou from the floor?  
Take in the hall a seat;  
then shall be proved  
which knows most,  
the guest or the ancient talker.

Gagnrâd.  
10. A poor man should,  
who to a rich man comes,  
speak usefully or hold his  
tongue:

over-much talk  
brings him, I ween, no good,  
who visits an austere man.

Vafthrúdnir.

11. Tell me, Gagnrâd!  
since on the floor thou wilt  
prove thy proficiency,  
how the horse is called  
that draws each day  
forth over human kind?

Gagnrâd.

12. Skinfaxi he is named,  
that the bright day draws  
forth over human kind.  
Of coursers hi is best ac-  
counted

among the Reid-goths.  
Ever sheds light that horse's  
mane.

Vafthrúdnir.

13. Tell me now, Gagnrâd!  
since on the floor thou wilt  
prove thy proficiency,  
how that steed is called,  
which from the east draws  
night  
o'er the beneficent powers?

Gagnrâd.

14. Hrîmfaxi he is called,  
that each night draws forth



over the beneficent powers.  
He from his bit lets fall  
drops every morn,  
whence in the dales comes  
dew.

Vafthrûdnir.

15. Tell me, Gagnrâd!  
since on the floor thou wilt  
prove thy proficiency,  
how the stream is called,  
which earth divides between  
the Jötuns and the Gods?

Gagnrâd.

16. Ifing the stream is called  
which earth divides between  
the Jötuns and the Gods:  
open shall it run  
throughout all time.  
On that stream no ice shall be.

Vafthrûdnir.

17. Tell me, Gagnrâd!  
since on the floor thou wilt  
prove thy proficiency,  
how that plain is called,  
where in fight shall meet  
Surt and the gentle Gods?

Gagnrâd.

18. Vigrid the plain is called,  
where in fight shall meet  
Surt and the gentle Gods;  
a hundred rasts it is  
on every side.  
That plain is to them decreed.

Vafthrûdnir.

19. Wise art thou, o guest!  
Approach the Jötuns bench,  
and sitting let us together  
we will our heads [talk:  
in the hall pledge,  
guest! for wise utterance.

Gagnrâd.

20. Tell me first,  
if thy wit suffices,  
and thou, Vafthrûdnir!  
knowest,  
whence first came the earth,  
and the high heaven,  
thou, sagacious Jötun?

Vafthrûdnir.

21. From Ymir's flesh  
the earth was formed,  
and from his bones the hills,  
the heaven from the skull  
of that ice-cold giant,  
and from his blood the sea.

Gagnrâd.

22. Tell me secondly,  
if thy wit suffices,  
and thou, Vafthrûdnir!  
knowest,

whence came the moon,  
which over mankind passes,  
and the sun likewise?

Vafthrûdnir.

23. Mundilfœri hight he,  
who the moon's father is,



and eke the sun's:  
round heaven journey  
each day they must,  
to count years for men.

Gagnrâd.

24. Tell me thirdly,  
since thou art called wise,  
and if thou, Vafthrûdnir!  
knowest,  
whence came the day,  
which over people passes,  
and night with waning  
moons?

Vafthrûdnir.

25. Delling hight he  
who the day's father is,  
but night was of Nörvi born;  
the new and waning moons  
the beneficent powers crea-  
ted,  
to count years for men.

Gagnrâd.

26. Tell me fourthly,  
since they pronounce thee  
sage,  
and if thou, Vafthrûdnir!  
knowest,  
whence winter came,  
and warm summer  
first among the wise gods?

Vafthrûdnir.

27. Vindsval hight he,  
who winter's father is,  
and Svásud summer's;

yearly they both  
shall ever journey,  
until the powers perish.

Gagnrâd.

28. Tell me fifthly,  
since they pronounce thee  
sage,  
and if thou, Vafthrûdnir!  
knowest,  
which of the Æsir earliest,  
or of Ymir's sons,  
in days of old existed?

Vafthrûdnir.

29. Countless winters,  
ere earth was formed,  
was Bergelmir born;  
Thrûdgelmir  
was his sire,  
his grandsire Aurgelmir.

Gagnrâd.

30. Tell me sixthly,  
since thou art called wise,  
and if thou, Vafthrûdnir!  
knowest,  
whence first came Aurgelmir,  
among the Jötun's sons,  
thou sagacious Jötun?

Vafthrûdnir.

31. From Elivâgar  
sprang venom drops,  
which grew till they became  
a Jötun;  
but sparks flew



from the south-world:  
to the ice the fire gave life.

Gagnrâd.

32. Tell me seventhly,  
since thou art called wise,  
and if thou knowest, Vaf-  
thrûdnir!

how he children begat,  
the bold Jötun,  
as he had no giantess's com-  
pany?

Vafthrûdnir.

33. Under the armpit grew,  
'tis said, of the Hrimthurs,  
a girl and boy together;  
foot with foot begat,  
of that wise Jötun,  
a six-headed son.

Gagnrâd.

34. Tell me eighthly,  
since thou art called wise,  
and if thou knowest, Vaf-  
thrûdnir!  
what thou doest first remem-  
ber,  
or earliest knowest?  
Thou art an all-wise Jötun.

Vafthrûdnir.

35. Countless winters,  
ere earth was formed,  
Bergelmir was born.  
That I first remember,  
when that wise Jötun  
in an ark was laid.

Gagnrâd.

36. Tell me ninthly,  
since thou art called wise,  
and if thou knowest, Vaf-  
thrûdnir!

whence the wind comes,  
that over ocean passes,  
itself invisible to man?

Vafthrûdnir.

37. Hræsvelg he is called,  
who at the end of heaven  
sits,  
a Jötun in an eagle's plu-  
mage:

from his wings comes,  
it is said, the wind,  
that over all men passes.

Gagnrâd.

38. Tell me tenthly,  
since thou all the origin  
of the gods knowest, Vaf-  
thrûdnir!

whence Niörd came  
among the Æsir's sons?  
O'er fanes and offer-steads  
he rules by hundreds,  
yet was not among the Æsir  
born.

Vafthrûdnir.

39. In Vanaheim  
wise powers him created,  
and to the gods a hostage gave.  
At the world's dissolution,  
he will return  
to the wise Vanir.



Gagnrâd.

40. Tell me eleventhly,  
since all the condition  
of the gods thou knowest,  
Vafthrûdnir!  
what the Einheriar do  
in Hærfather's halls,  
until the powers perish?

Vafthrûdnir.

41. All the Einheriar  
in Odin's halls  
each day together fight;  
the fallen they choose,  
and from the conflict ride;  
beer with the Æsir drink,  
of Sæhrimnir eat their fill,  
then sit in harmony together.

Gagnrâd.

42. Tell me twelfthly,  
as thou all the condition  
of the gods knowest, Vaf-  
thrûdnir!  
of the Jötuns' secrets,  
and of all the gods',  
say what truest is,  
thou all-knowing Jötun!

Vafthrûdnir.

43. Of the secrets of the  
Jötuns  
and of all the gods,  
I can truly tell;  
for I have over  
each world travelled;  
to nine worlds I came,  
to Nifhel beneath:  
here die men from Hel.

Gagnrâd.

44. Much have I journeyed,  
much experienced,  
mighty ones many proved.  
What mortals will live,  
when the great 'Fimbul'-  
winter  
shall from men have pas-  
sed?

Vafthrûdnir.

45. Líf and Lífthrasir;  
but they will be concealed  
in Hoddmimir's holt.  
the morning dews  
they will have for food.  
From them shall men be born.

Gagnrâd.

46. Much have I journeyed,  
much experienced,  
mighty ones many proved.  
Whence will come the sun  
in that fair heaven,  
when Fenrir has this de-  
voured?

Vafthrûdnir.

47. A daughter shall  
Alfrödull bear,  
ere Fenrir shall have swal-  
lowed her.  
The maid shall ride,  
when the powers die,  
on her mother's course.

Gagnrâd.

48. Much have I journeyed,  
Who are the maidens [&c.



that o'er the ocean travel,  
wise of spirit, journey?

Vafthrûdnir.

49. O'er people's dwellings  
three descend  
of Møgthrasir's maidens,  
the sole Hamingiur  
who are in the world,  
although with Jötuns nur-  
tured.

Gagnrâd.

50. Much have I journeyed,  
Which of the Æsir will [&c.  
rule o'er the gods' possession,  
when Surt's fire shall be  
quenched?

Vafthrûdnir.

51. Vidar and Vali  
will the gods' holy fænes  
inhabit,  
when Surt's fire shall be  
quenched.  
Môdi and Magni will  
Miöllnir possess,  
and warfare strive to end.

Gagnrâd.

52. Much have I journeyed,  
What of Odin will [&c.  
the life's end be,  
when the powers perish?

Vafthrûdnir.

53. The wolf will  
the father of men devour;  
him Vidar will avenge:  
he his cold jaws  
will cleave,  
in conflict with the wolf.

Gagnrâd.

54. Much have I journeyed,  
What said Odin [&c.  
in his son's ear,  
ere he on the pile was laid?

Vafthrûdnir.

55. That no one knoweth,  
what thou in days of old  
saidst in thy son's ear.  
With dying mouth  
my ancient saws I have said,  
and the gods' destruction.  
With Odin I have contended  
in wise utterances:  
of men thou ever art the  
wisest!



## Grimnismál.

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### The Lay of Grimnir.

The subject is wholly mythological.

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King Hraudung had two sons, one named Agnar, the other Geirröd. Agnar was ten, and Geirröd eight winters old. They both rowed out in a boat, with their hooks and lines, to catch small fish; but the wind drove them out to sea. In the darkness of the night they were wrecked on the shore, and went up into the country, where they found a cottager, with whom they stayed through the winter. The cottager's wife brought up Agnar, and the cottager, Geirröd, and gave him good advice. In the spring the man got them a ship; but when he and his wife accompanied them to the strand, the man talked apart with Geirröd. They had a fair wind, and reached their father's place. Geirröd was at the ship's prow: he sprang on shore, but pushed the ship out, saying, "Go where an evil spirit may get thee." The vessel was driven out to sea, but Geirröd went up to the town, where he was well received; but his father was dead. Geirröd was then taken for king, and became a famous man.



Odin and Frigg were sitting in Hlidskiálf, looking over all the world. Odin said, 'Seest thou Agnar, thy foster-son, where he is getting children with a giantess in a cave? while Geirröd, my foster-son, is a king residing in his country.' Frigg answered, "He is so inhospitable that he tortures his guests, if he thinks that too many come." Odin replied that that was the greatest falsehood; and they wagered thereupon. Frigg sent her waiting-maid Fulla to bid Geirröd be on his guard, lest the trollmann who was coming should do him harm, and also say that a token whereby he might be known was, that no dog, however fierce, would attack him. But that King Geirröd was not hospitable was mere idle talk. He, nevertheless, caused the man to be secured whom no dog would assail. He was clad in a blue cloak, and was named Grimnir, and would say no more concerning himself, although he was questioned. The king ordered him to be tortured to make him confess, and to be set between two fires; and there he sat for eight nights. King Geirröd had a son ten years old, whom he named Agnar, after his brother. Agnar went to Grimnir and gave him a full horn to drink from, saying that the king did wrong in causing him to be tortured, though innocent. Grimnir drank from it. The fire had then so approached him that his cloak was burnt; whereupon he said: —

1. Fire! thou art hot,  
and much too great;  
flame! let us separate.  
My garment is singed,  
although I lift it up,  
my cloak is scorched before it.

2. Eight nights have I sat  
between fires here,  
and to me no one

food has offered,  
save only Agnar,  
the son of Geirröd,  
who alone shall rule  
over the land of Goths.

3. Be thou blessed, Agnar!  
as blessed as the god of men  
bids thee to be.  
For one draught



thou never shalt  
get better recompense.

4. Holy is the land,  
which I see lying  
to Æsir and Alfar near;  
but in Thrúdheim  
Thor shall dwell  
until the powers perish.

5. Ydalir it is called,  
where Ullr has  
himself a dwelling made.  
Alfheim the gods to Frey  
gave in days of yore  
for a tooth-gift.

6. The third dwelling is,  
where the kind powers have  
with silver decked the hall;  
Valaskiálf 'tis called,  
which for himself acquired  
the As<sup>1</sup> in days of old.

7. Sökkvabekk the fourth  
oe'r which [is named  
the gelid waves resound;  
Odin and Saga there,  
joyful each day,  
from golden beakers quaff.

8. Gladsheim the fifth is  
named,  
there the golden-bright  
Valhall stands spacious.  
there Hropt<sup>2</sup> selects  
each day those men  
who die by weapons.

9. Easily to be known is,  
by those who to Odin come,  
the mansion by its aspect.  
Its roof with spears is laid,  
its hall with shields is decked,  
with corslets are its benches  
strewn.

10. Easily to be known is,  
by those who to Odin come,  
the mansion by its aspect.  
A wolf hangs  
before the western door,  
over it an eagle hovers.

11. Thrymheim the sixth  
is named,  
where Thiassi dwelt  
that all-powerful Jötun;  
but Skadi now inhabits,  
the bright bride of gods,  
her father's ancient home.

12. Breidablik is the seventh,  
where Baldr has  
built for himself a hall,  
in that land,  
in which I know exists  
the fewest crimes.

13. Himinbiörg is the eighth,  
where Heimdall, it is said,  
rules o'er the holy fanes:  
there the gods' watchman,-  
in his tranquil home,  
drinks joyful the good mead.

14. Fôlkvang is the ninth,  
there Freyia directs

1) Odin — Sn. Edda, 17.

2) A name of Odin.



the sittings in the hall.  
 She half the fallen chooses  
 each day,  
 but Odin th' other half.

15. Glitnir is the tenth;  
 it is on gold sustained,  
 and eke with silver decked.  
 There Forseti dwells  
 throughout all time,  
 and every strife allays.

16. Nôatûn is the eleventh,  
 there Niörd has  
 himself a dwelling made,  
 prince of men;  
 guiltless of sin,  
 he rules o'er the high-built  
 fane.

17. O'ergrown with bran-  
 and high grass [ches  
 is Vidar's spacious Landvîdi:  
 There will the son descend,  
 from the steed's back,  
 bold to avenge his father<sup>1</sup>.

18. Andhrimnir makes,  
 in Eldhrimnir,  
 Sæhrimnir to boil,  
 of meats the best;  
 but few know how many  
 Einheriar it feeds.

19. Geri and Freki  
 the war-wont<sup>2</sup> sates,

the triumphant sire of hosts;  
 but on wine only  
 the famed in arms,  
 Odin, ever lives.

20. Hugin and Munin  
 fly each day  
 over the spacious earth.  
 I fear for Hugin,  
 that he come not back,  
 yet more anxious am I for  
 Munin.

21. Thund roars;  
 joyful in Thiodvitnir's  
 water lives the fish;  
 the rapid river  
 seems too great  
 for the battle-steed to ford<sup>3</sup>.

22. Valgrind is the lattice  
 called,  
 in the plain that stands,  
 holy before the holy gates:  
 ancient is that lattice,  
 but few only know  
 how it is closed with lock.

23. Five hundred doors,  
 and forty eke, I think,  
 are in Valhall.  
 Eight hundred Einheriar  
 will at once from each door go  
 when they issue with the  
 wolf to fight.

---

1) Sec. Völuspâ, Str. 74. 2) Odin. 3) The translation of this Strophe is very doubtful: it has been variously rendered; that of Petersen appears to me the least objectionable, and which I have adopted. See Nordisk Mythol. p. 231.



24. Five hundred floors,  
and forty eke, I think,  
has Bilskirnir with its win-  
Of all the roofed [dings.  
houses that I know,  
is my son's<sup>1</sup> the greatest.

25. Heidrún the goat is  
called,  
that stands o'er Odin's hall,  
and bites from Læråd's bran-  
He a bowl shall fill [ches.  
with the bright mead;  
that drink shall never fail.

26. Eikthyrnir the hart is  
called,  
that stands o'er Odin's hall,  
and bites from Læråd's bran-  
from his horns fall [ches;  
drops into Hvergelmir,  
whence all waters rise: —

27. Sid and Vid,  
Soekin and Eikin,  
Svöl and Gunnthrô,  
Fiörm and Fimbulthul,  
Rín and Rennandi,  
Gipul and Göpul,  
Gömul and Geirvimul:  
they round the gods' dwel-  
ling wind.

Thyn and Vin,  
Thöll and Höll,  
Gråd and Gunnthorin.

28. Vina one is called,  
a second Vegsvin,

a third Thiodnuma;  
Nyt and Nöt,  
Nön and Hrön,  
Slid and Hrid,  
Sylg and Ylg,  
Vid and Ván,  
Vönd and Strönd,  
Giöll and Leipt;  
these (two) fall near to men,  
but fall hence to Hel,

29. Körmt and Örmt,  
and the Kerlaugs twain:  
these Thor must wade  
each day,  
when he to council goes  
at Yggdrasil's ash;  
for the As-bridge  
is all on fire,  
the holy waters boil.

30. Glad and Gyllir,  
Gler and Skeidbrimir,  
Sillfrintopp and Sinir,  
Gisl and Falhófnir,  
Gulltopp and Lettfeti;  
on these steeds the Æsir  
each day ride,  
when they to council go,  
at Yggdrasil's ash.

31. Three roots stand  
on three ways  
under Yggdrasil's ash:  
Hel under one abides,  
under the second the Hrí-  
thursar,

1) Thor.



under the third mankind.

32. Ratatösk is the squirrel named,  
which has to run  
in Yggdrasil's ash;  
he from above  
the eagle's words must carry,  
and beneath to Nidhögg  
repeat.

33. Harts there are also  
four,  
which from its summits,  
arch-necked, gnaw.  
Dâin and Dvalin,  
Duneyr and Durathrôr.

34. More serpents lie  
under Yggdrasil's ash,  
than any one would think  
of witless mortals<sup>1</sup>:  
Gôin and Môin,  
— they are Grafvitnir's  
sons —

Grâbak and Grafvöllud,  
Ofnir and Svafnir,  
will, I ween,  
the branches of that tree  
ever lacerate.

35. Yggdrasil's ash  
hardship suffers  
greater than men know of;  
a hart bites it above,  
and in its side it rots,  
Nidhögg beneath tears it<sup>2</sup>.

36. Hrist and Mist  
the horn shall bear me  
Skeggöld and Skögul,  
Hlökk and Herfiötur,  
Hildi and Thrûdi,  
Göll and Geirölul,  
Randgrîd and Râdgrîd,  
and Reginleif,  
these bear beer to the Ein-  
heriar.

37. Arvakr and Alsvid,  
theirs 'tis up hence  
fasting the sun to draw:  
under their shoulder  
the gentle powers, the Æsir,  
have concealed an iron-  
coolness.

38. Svalin the shield is  
called,  
which stands before the sun,  
the refulgent deity:  
rocks and ocean must, I ween,  
be burnt,  
fell it from its place.

39. Sköll the wolf is named,  
that the fair-faced goddess  
to the ocean chases;  
another Hati hight,  
he is Hrôðvitnir's son;  
he the bright maid of heaven  
shall precede.

40. Of Ymir's flesh  
was earth created,

1) "Ignorant apes", in the original. 2) For an ampler description of Yggdrasil, see Prose Edda, edit. Bohn, p. 411.



of his blood the sea,  
of his bones the hills,  
of his hair trees and plants,  
of his skull the heaven;

41. and of his brows  
the gentle powers  
formed Midgard for the sons  
but of his brain [of men;  
the heavy clouds are  
all created.

42. Ullr's and all the gods'  
favour shall have,  
whoever first shall look to  
the fire;  
for open will the dwelling be,  
to the Æsir's sons,  
when the kettles are lifted  
off<sup>1</sup>.

43. Ivaldi's sons  
went in days of old  
Skidbladnir to form,  
of ships the best,  
for the bright Frey,  
Niörd's benign son.

44. Yggdrasil's ash is  
of all trees most excellent,

and of all ships, Skidbladnir.  
of the Æsir, Odin,  
and of horses, Sleipnir,  
Bifröst of bridges,  
and of skallds, Bragi,  
Hâbrök of hawks,  
and of dogs, Garm,  
[Brimir of swords.]

45. Now I my face have  
raised  
to the gods' triumphant sons,  
at that will welcome help  
from all the Æsir, [awake;  
that shall penetrate,  
to Ægir's bench,  
to Ægir's compotation<sup>2</sup>.

46. I am called Grim,  
I am called Gangleri,  
Herian and Hiålmberi,  
Thekk and Thridi,  
Thund and Ud,  
Helblindi and Hår,

47. Sad and Svipall,  
and Sanngetall,  
Herteit and Hnikar  
Bileyg, Båleyg,

1) What in this strophe is said of Ullr has apparently reference to a lost myth. It would seem that, through the intervention of the kettles, the Æsir were unable to see Odin's unpleasant position between the two fires. 2) My version of this strophe is not in accordance with those of other interpreters. Odin raises his countenance to heaven, in full confidence that when seen help will forthwith be afforded him. Under the name of Ægir, Geirröd is generally understood: I rather think the meaning to be, that all the Æsir who [sit at] Ægir's compotation will forthwith come to his aid. See Ægisdrecka.



Bölverk, Fiölnir,  
Grím and Grimnir,  
Glapsvid and Fiölsvid,

48. Sídhött, Sídskegg  
Sigfödr, Hnikud,  
Alfödr, Valfödr,  
Atrid and Farmatýr;  
by one name  
I never have been called,  
since among men I have  
gone.

49. Grimnir I am called  
at Geirröd's,  
and at Asmund's Jálk  
and Kialar,  
when a sledge I drew;  
Thrôr at the public meetings,  
Vidur in battles,  
Oski and Omi,  
Jafnhâr and Biflindi,  
Göndlir and Harbard with  
the gods.

50. Svidur and Svidrir  
I was at Sökkmimir's called,  
and beguiled that ancient  
Jötun,  
when of Midvitnir's  
renowned son  
I was the sole destroyer.

51. Drunken art thou,  
Geirröd,  
thou hast drunk too much,

thou art greatly by mead  
beguiled.

Much didst thou lose,  
when thou wast  
of my help bereft,  
of all the Einheriar's  
and Odin's favour.

52. Many things I told  
thee,  
but thou hast few remem-  
bered:  
thy friends mislead thee.  
My friend's sword  
lying I see,  
with blood all dripping.

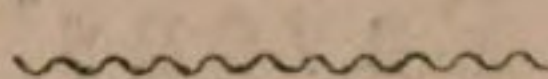
53. The fallen by the sword  
Ygg shall now have;  
thy life is now run out:  
Wroth with thee are the  
Dísir:

Odin thou now shalt see:  
draw near to me if thou  
canst.

54. Odin I now am named,  
Ygg I was called before,  
before that, Thund,  
Vakr and Skilfing,  
Váfudr and Hrôptatýr,  
with the gods, Gaut and Jálk,  
Ofnir and Svafnir,  
all which I believe to be  
names of me alone.



King Geirröd was sitting with his sword lying across his knees, half drawn from the scabbard, but on finding that it was Odin, he rose for the purpose of removing him from the fires, when the sword slipped from his hand with the hilt downwards; and the king having stumbled, the sword pierced him through and killed him. Odin then vanished, and Agnar was king for a long time after.





## Hrafnagaldr Odins.

### Odin's Ravens' Song.

This very obscure poem has been regarded as a fragment only of a poem, of which the beginning and end are wanting. With regard to the beginning, the want may possibly be more apparent than real; the strophes 2—5 being in fact a sort of introduction, although they do not at first strike us as such, in consequence of the obscurity of the 1<sup>th</sup> strophe, which seems very slightly connected with the following ones, in which the gods and dwarfs are described as in council, on account of certain warnings and forebodings of their approaching downfall, or Ragnarök. Another point of difficulty is its title, there being nothing in the whole poem to connect it with Odin's ravens, except the mention of Hugin (Hugin) in the 3<sup>d</sup> strophe. Erik Halson, a learned Icelfander, after having spent or wasted ten years in an attempt to explain this poem, confessed that he understood little or nothing of it. In its mythology, too, we find parts assigned to some of the personages, of which no traces occur in either Sæmund's or Snorri's Edda; though we are hardly justified in pronouncing it, with more than one scholar of eminence, a fabrication of later times.

1. Alfather works,<sup>1</sup>  
the Alfar discern,<sup>2</sup>  
the Vanir know,<sup>3</sup>

the Nornir indicate,<sup>4</sup>  
the Ividia brings forth,<sup>5</sup>  
men endure,<sup>6</sup>

1) through all nature.      2) impending evil.      3) that  
evil is at hand.      4) evil.      5) her monstrous offspring. See  
Index.      6) calamity.



the Thursar await,<sup>1</sup>  
the Valkyriur long.<sup>2</sup>

2. The forebodings the  
Æsir  
suspected to be evil;  
treacherous Vættar had  
the runes confounded.  
Urd was enjoined  
to guard Odhroerir,  
powerfully to protect it  
against the increasing mul-  
titude.

3. Hug<sup>3</sup> then goes forth,  
explores the heavens,  
the powers fear  
disaster from delay.  
'Twas Thrâin's belief  
that the dream was ominous;  
Dâin's thought that  
the dream was dark.

4. Among the dwarfs  
virtue decays;  
worlds sink down  
to Ginnung's abyss.  
Oft will Alswid  
strike them down,  
oft the fallen  
again collect.

5. Stand no longer shall  
earth or sun.  
The stream of air  
with corruption laden  
shall not cease.

Hidden is in Mim's  
limpid well  
men's certain knowledge.  
Understand ye yet, or what?

6. In the dales dwells  
the prescient Dís,  
from Yggdrasil's  
ash sunk down,  
of alfen race,  
Idun by name,  
the youngest of Ivaldi's  
elder children.

7. She ill brooked  
her descent,  
under the hoar tree's  
trunk confined.  
She wuld not happy be  
with Nörvi's daughter,  
accustomed to a pleasanter  
abode at home.

8. The triumphant gods saw  
Nanna<sup>4</sup> sorrowing  
in earth's deep sanctuaries;  
a wolf's skin they gave her,  
in which herself she clad,  
changed her feelings,  
practised guile,  
alter'd her aspect.

9. Vidrir selected  
Bifröst's guardian,  
of the Giöll-sun's

1) their day of freedom. 2) for conflict. 3) Hugin, Odin's raven? 4) Here Idun is apparently so called.



keeper to inquire  
all that she knew  
of every world;  
Bragi and Lopt  
should witness bear.

10. Magic songs they sung,  
rode on wolves  
the god<sup>1</sup> and gods<sup>2</sup>.  
At the heavenly house,  
Odin listened,  
in Hlidskiâlf;  
let them go forth  
on their long way.

11. The wise god asked  
the cupbearer  
of the gods' progeny  
and their associates,  
Whether of heaven, or Hel,  
or earth, she knew  
the origin, duration,  
or dissolution?

12. She spoke not,  
she could no words  
to the anxious gods  
bring forth,  
nor a sound uttered;  
tears flowed from the head's  
with pain repressed [orbs;  
they flow anew.

13. As from the east,  
from Elivâgar,

the thorn is impelled by  
the ice-cold Thurs,  
wherewith Dâin  
all people strikes  
over the fair mid-earth;

14. when every faculty is  
the hands sink, [lulled,  
totters with drowsiness  
the bright, sword-girt As<sup>3</sup>;  
drives away the current  
the giantess's<sup>4</sup> blandishment  
of the mind's agitations  
of all people,<sup>5</sup>

15. so to the gods appea-  
Jorun to be affected, [red  
with sorrows swollen,  
when they no answer got;  
they strove the more  
the greater the repulse;  
still less than they had hoped  
did their words prevail.

16. When then the leader  
of the inquiring travellers,  
the guardian of Herian's  
loud-sounding horn  
took the son of Nâl  
for his companion,  
Grimnir's skalld<sup>6</sup>  
at the place kept watch.

17. Vingôlf reached  
Vidur's ministers,

---

1) Odin. 2) Rögnir ok regin, Odin and the powers? 3) Heimdall. 4) Night. 5) This and the preceding strophe appear to be out of their place, and have by Simrock, not without reason, been inserted after the 21st. 6) Bragi.



both borne.  
by Forniôts kin.  
They entered,  
and the Æsir  
forthwith saluted,  
at Ygg's convivial meeting.

18. Hangatýr they hailed,  
of Æsir the most blissful;  
potent drink in the high seat  
they wished him to enjoy,  
and the gods to sit  
happy at the feast,  
ever with Yggiung  
pleasure to share.

19. On benches seated,  
at Bölverk's bidding,  
the company of gods  
were with Sæhrimnir sated.  
Skögun at the tables,  
from Hnikar's vessel,  
measured out mead,  
in Mimir's<sup>1</sup> horns.

20. Of many things in-  
quired,  
when the meal was over,  
the high gods of Heimdall,  
the goddesses of Loki, —  
whether the maid had uttered  
divinations or wise words?—  
from noon  
until twilight's advent.

21. Ill they showed  
it had fallen out,  
their errand bootless,  
little to glory in.  
A lack of counsel  
seemed likely,  
how from the maiden they  
might an answer get.

22. Omi answered;  
all listened:  
"Night is the time  
for new counsels;  
till the morrow let reflect  
each one competent  
to give advice  
helpful to the Æsir."

23. Ran along the ways  
of mother Rind,<sup>2</sup>  
the desired repast  
of Fenrisulf<sup>3</sup>.  
Went from the guild,  
bade the gods farewell  
Hropt and Frigg,  
as, before Hrímfaxi,

24. the son of Delling  
urged on his horse  
adorned with  
precious jewels.  
Over Mannheim shines  
the horse's mane,

---

1) Minni's horns, Stockh. edit. See Grimm, D.M. p. 52, 53. Petersen, N. M. p. 179. Minnis is probably a later gloss.  
2) earth. 3) All conjectures. Fenri seems coufounded with Hati. See N. M. I. p. 5—7.



the steed Dvalin's deluder  
drew in his chariot.

25. In the north boundary  
of the spacious earth,  
under the outmost root  
of the noble tree,  
went to their couches  
Gýgiar and Thursar,  
spectres, dwarfs,

and Murk Alfs.

26. The powers rose,  
the Alfs' illuminator  
northwards towards Nifl-  
chased the night. [heim<sup>1</sup>  
Up Argiöll ran  
Ulfrûn's son,  
the mighty hornblower  
of heaven's heights.

---

1) That the poem lacks the end as well as the beginning appears probable from the circumstance that no further mention is made of Bragi and Idun. Simrock is inclined to think that in the Vegtamskviða we are to look for the ending; but this does not fill up the chasm.





## Vegtamskvida eða Baldrs Draumar.

### The Lay of Vegtam, or Baldr's Dreams.

1. Together were the Æsir  
all in council,  
and the Asyniur  
all in conference,  
and they consulted,  
the mighty gods,  
why Baldr had  
oppressive dreams.

2. [To that god his slumber  
was most afflicting;  
his auspicious dreams  
seemed departed.

They the Jötuns questioned,  
wise seers of the future,  
whether this might not  
forebode calamity?

3. The responses said  
that to death destined was  
Ullr's kinsman,  
of all the dearest:  
that caused grief  
to Frigg and Svafnir,

and to the other powers —  
On a course they resolved:

4. that they would send  
to every being,  
assurance to solicit,  
Baldr not to harm.  
All species swore  
oaths to spare him;  
Frigg received all  
their vows and compacts.

5. Valfather fears  
something defective;  
he thinks the Hamingiur  
may have departed;  
the Æsir he convenes,  
their counsel craves:  
at the deliberation  
much is devised.]

6. Uprose Odin  
lord of men,  
and on Sleipnir he



the saddle laid;  
rode thence down  
to Nifhel.

A dog he met,  
from Hel coming.

7. It was blood-stained  
on its breast,  
on its slaughter-craving  
and nether jaw. [throat,  
It bayed  
and widely gaped  
at the sire of magic song:—  
long it howled.

8. Forth rode Odin —  
the ground rattled —  
till to Hel's lofty  
house he came.  
Then rode Ygg  
to the eastern gate,  
where he knew there was  
a Vala's grave.

9. To the prophetess he  
began  
a magic song to chant,  
towards the north looked,  
potent runes applied,  
a spell pronounced,  
an answer demanded,  
until compelled she rose,  
and with deathlike voice  
she said:

Vala.

10. "What man is this,  
to me unknown,  
who has for me increased

an irksome course?  
I have with snow been decked  
by rain beaten,  
and with dew moistened:  
long have I been dead."

Vegtam.

11. "Vegtam is my name,  
I am Valtam's son.  
Tell thou me of Hel:  
from earth I call on thee.  
For whom are those benches  
strewed o'er with rings,  
those costly couches  
o'erlaid with gold?"

Vala.

12. Here stands mead,  
for Baldr brewed,  
over the bright potion  
a shield is laid;  
but the Æsir race  
are in despair.  
By compulsion I have spoken  
I will now be silent."

Vegtam.

13. "Be not silent, Vala!  
I will question thee,  
until I know all.  
I will yet know  
who will Baldr's  
slayer be,  
and Odin's son  
of life bereave."

Vala.

14. "Hödr will hither  
his glorious brother send,



he of Baldr will  
the slayer be,  
and Odin's son  
of life bereave.  
By compulsion I have spo-  
I will now be silent." [ken;

Vegtam.

15. "Be not silent, Vala!  
I will question thee,  
until I know all.  
I will yet know  
who on Hödr vengeance  
will inflict,  
or Baldr's slayer  
raise on the pile."

Vala.

16. "Rind a son shall bear,  
in the western halls:  
he shall slay Odin's son,  
when one night old.  
He a hand will not wash,  
nor his head comb,  
ere he to the pile has borne  
Baldr's adversary.  
By compulsion I have spo-  
I will now be silent." [ken;

Vegtam.

17. "Be not silent, Vala!  
I will question thee,

until I know all.  
I will yet know  
who the maidens are,  
that weep at will,  
and heavenward cast  
their neck-veils?  
Tell me but that:  
till then thou sleepest not."

Vala.

18. "Not Vegtam art thou,  
as I before believed;  
rather art thou Odin,  
lord of men!"

Odin.

19. "Thou art no Vala,  
nor wise woman,  
rather art thou the mother  
of three Thursar."

Vala.

20. "Home ride thou, Odin!  
and exult.  
Thus shall never more  
man again visit me,  
until Loki free  
from his bonds escapes,  
and Ragnarök  
all-destroying comes."



# Hávamál.

---

## The High One's<sup>1)</sup> Lay.

1. All door-ways,  
before going forward,  
should be looked to;  
for difficult it is to know  
where foes may sit  
within a dwelling.

2. Givers, hail!  
A guest is come in:  
where shall he sit?  
In much haste is he,  
who on the ways has  
to try his luck.

3. Fire is needful  
to him who is come in,  
and whose knees are frozen;  
food and raiment  
a man requires,  
who o'er the fell has travelled.

4. Water to him is needful

who for refection comes,  
a towel and hospitable  
invitation,  
a good reception;  
if he can get it,  
discourse and answer.

5. Wit is needful  
to him who travels far:  
at home all is easy.  
A laughing-stock is he  
who nothing knows,  
and with the instructed sits.

6. Of his understanding  
no one should be proud,  
but rather in conduct cau-  
tious.

When the prudent and taci-  
come to a dwelling, [turn

---

1) Odin is the 'High One.' The poem is a collection of rules and maxims, and stories of himself, some of them not very consistent with our ideas of a supreme deity.



harm seldom befalls the  
cautious;  
for a firmer friend  
no man ever gets  
than great sagacity.

7. A wary guest,<sup>1)</sup>  
who to refection comes,  
keeps a cautious silence,  
with his ears listens,  
and with his eyes observes:  
so explores every prudent

8. He is happy, [man.  
who for himself obtains  
fame and kind words:  
less sure is that  
which a man must have  
in another's breast.

9. He is happy,  
who in himself possesses  
fame and wit while living;  
for bad counsels  
have oft been received  
from another's breast.

10. A better burthen  
no man bears on the way  
than much good sense;

that is thought better than  
in a strange place; [riches  
such is the recourse of the  
indigent.

11. A worse provision  
on the way he cannot carry  
than too much beer-bibbing;  
so good is not,  
as it is said,  
beer for the sons of men.

12. A worse provision  
no man can take from table  
than too much beer-bibbing:  
for the more he drinks  
the less control he has  
of his own mind.

13. Oblivion's heron 'tis  
called  
that overpotations hovers<sup>2)</sup>;  
he steals the minds of men.  
With this bird's pinions  
I was fettered  
in Gunnlöds dwelling.

14. Drunk I was,  
I was over-drunk,  
at that cunning Fialar's.

---

1) In the Copenhagen paper Ms. F. this strophe begins with the following three lines —

Wit is needful

to him who travels far:

harm seldom befalls the wary:

They are printed in the Stockholm edition of the original by Afzelius and Rask, and in the Swedish translation by Afzelius.

2) I am unable to explain this allusion; but see Grimm, D.M. p. 1086. 2<sup>nd</sup> edit. It was in an eagle's guise that Odin escaped from Gunnlöd's dwelling. See North. Mythol. I. p. 42.



It's the best drunkenness,  
when every one after it  
regains his reason.

15. Taciturn and prudent,  
and in war daring  
should a king's children be;  
joyous and liberal  
every one should be  
until his hour of death.

16. A cowardly man  
thinks he will ever live,  
if warfare he avoids;  
but old age will  
give him no peace,  
though spears may spare him.

17. A fool gapes  
when to a house he comes,  
to himself mutters or is silent;  
but all at once,  
if he gets drink,  
then is the man's mind  
displayed.

18. He alone knows  
who wanders wide,  
and has much experienced,  
by what disposition  
each man is ruled,  
who common sense possesses.

19. Let a man hold the cup,  
yet of the mead drink mo-  
derately,  
speak sensibly or be silent.  
As of a fault  
no man will admonish thee,  
if thou goest betimes to sleep.

20. A greedy man,  
if he be not moderate,  
eats to his mortal sorrow.  
Oftentimes his belly  
draws laughter on a silly  
man,  
who among the prudent  
comes.

21. Cattle know  
when to go home,  
and then from grazing cease;  
but a foolish man  
never knows  
his stomach's measure.

22. A miserable man,  
and ill-conditioned,  
sneers at every thing:  
one thing he knows not,  
which he ought to know,  
that he is not free from  
faults.

23. A foolish man  
is all night awake,  
pondering over everything;  
he then grows tired;  
and when morning comes,  
all is lament as before.

24. A foolish man  
thinks all who on him smile  
to be his friends;  
he feels it not,  
although they speak ill of  
him,  
when he sits among the  
clever.



25. A foolish man  
thinks all who speak him  
to be his friends; [fair  
but he will find,  
if into court he comes,  
that he has few advocates.

26. A foolish man  
thinks he knows everything  
if placed in unexpected  
difficulty;

but he knows not  
what to answer,  
if to the test he is put.

27. A foolish man,  
who among people comes,  
had best be silent;  
for no one knows  
that he knows nothing,  
unless he talks too much.  
He who previously knew  
nothing  
will still know nothing,  
talk he ever so much.

28. He thinks himself wise,  
who can ask questions  
and converse also;  
conceal his ignorance  
no one can,  
because it circulates among  
men.

29. He utters too many  
futile words  
who is never silent;  
a garrulous tongue,  
if it be not checked,  
sings often to its own harm.

30. For a gazing-stock  
no man shall have another,  
although he come a stranger  
to his house.

Many a one thinks himself  
wise,  
if he is not questioned,  
and can sit in a dry habit.

31. Clever thinks himself  
the guest who jeers a guest,  
if he takes to flight.  
Knows it not certainly  
he who prates at meat,  
whether he babbles among  
foes.

32. Many men  
are mutually well-disposed,  
yet at table will torment  
each other.

That strife will ever be;  
guest will guest irritate.

33. Early meals  
a man should often take,  
unless to a friend's house  
he goes;  
else he will sit and mope,  
will seem half-famished,  
and can of few things inquire.

34. Long is and indirect  
the way  
to a bad friend's,  
though by the road he dwell;  
but to a good friend's  
the paths lie direct,  
though he be far away.



35. A guest should depart,  
not always stay  
in one place.

The welcome becomes un-  
welcome,  
if he too long continues  
in another's house.

36. One's own house is best,  
small though it be;  
at home is every one his  
own master.

Though he but two goats  
possess,  
and a straw-thatched cot,  
even that is better than  
begging.

37. One's own house is  
best,  
small though it be,  
at home is every one his  
own master.

Bleeding at heart is he,  
who has to ask  
for food at every meal-tide.

38. Leaving in the field  
his arms,  
let no man go  
a foot's length forward;  
for it is hard to know  
when on the way  
a man may need his weapon.

39. I have never found a  
man so bountiful,

or so hospitable  
that he refused a present;  
or of his property  
so liberal  
that he scorned a recom-  
pense.

40. Of the property  
which he has gained  
no man should suffer need;  
for the hated oft is spared  
what for the dear was  
destined.

Much goes worse than is  
expected.

41. With arms and vest-  
ments  
friends should each other  
gladden,  
those which are in themselves  
most sightly.

Givers and requiters  
are longest friends,  
if all [else] goes well.<sup>1)</sup>

42. To his friend  
a man should be a friend,  
and gifts with gifts requite.  
Laughter with laughter  
men should receive,  
but leasing with lying.

43. To his friend  
a man should be a friend,  
to him and to his friend;  
but of his foe

---

1) The sense of this line seems doubtful: I have adopted the version of Finn Magnussen.



no man shall  
the friend's friend be.

44. Know, if thou hast a  
friend  
whom thou fully trustest,  
and from whom thou wouldst  
good derive,  
thou shouldst blend thy mind  
with his,  
and gifts exchange,  
and often go to see him.

45. If thou hast another,  
whom thou little trustest,  
yet wouldst good from him  
derive,  
thou shouldst speak him fair,  
but think craftily,  
and leasing pay with lying.

46. But of him yet further,  
whom thou little trustest,  
and thou suspectest his af-  
fection;  
before him thou shouldst  
laugh,  
and contrary to thy thoughts  
speak:  
requital should the gift re-  
semble.

47. I was once young,  
I was journeying alone,

and lost my way;  
rich I thought myself,  
when I met another.  
Man is the joy of man.

48. Liberal and brave  
men live best,  
they seldom cherish sorrow;  
but a base-minded man  
dreads everything;  
the niggardly is uneasy even  
at gifts.

49. My garments in a field  
I gave away  
to two wooden men:  
heroes they seemed to be,  
when they got cloaks:  
exposed to insult is a naked  
man<sup>1</sup>).

50. A tree withers  
that on a hill-top stands;  
protects it neither bark nor  
leaves:  
such is the man  
whom no one favours:  
why should he live long?

51. Hotter than fire  
love for five days burns  
between false friends;  
but is quenched

1) Akin to this are the Danish proverbs: Man kan og klæde en Staver op: Even a stake may be dressed up; Som man er klædt er man hædt: As one is clad so is one honoured, as the toad said springing out of the cream bowl. P. Syv, Danske Ordsprog. p. 70.



when the sixth day comes,  
and friendship is all im-  
paired.

52. Something great  
is not [always] to be given,  
praise is often for a trifle  
With half a loaf [bought.  
and a tilted vessel  
I got myself a comrade.

53. Little are the sand-  
grains,  
little the wits,  
little the minds of [some]  
men;  
for all men  
are not wise alike:  
men are everywhere by  
halves.

54. Moderately wise  
should each one be,  
but never over-wise:  
of those men  
the lives are fairest,  
who know much well.

55. Moderately wise  
should each one be,  
but never over-wise;  
for a wise man's heart  
is seldom glad,  
if he is all-wise who owns it.

56. Moderately wise  
should each one be,  
but never over-wise.  
His destiny let know

no man beforehand;  
his mind will be freest from  
care.

57. Brand burns from brand  
until it is burnt out;  
fire is from fire quickened.  
Man to man  
becomes known by speech,  
but a fool by his bashful  
silence.

58. He should early rise,  
who another's property or  
desires to have. [life  
Seldom a sluggish wolf  
gets prey,  
or a sleeping man victory.

59. Early should rise  
he who has few workers,  
and go his work to see to;  
greatly is he retarded  
who sleeps the morn away.  
Wealth half depends on  
energy.

60. Of dry planks  
and roof-shingles  
a man knows the measure;  
of the fire-wood  
that may suffice,  
both measure and time.

61. Washed and refected  
let a man ride to the Thing<sup>1</sup>,  
although his garments be  
not too good;  
of his shoes and breeches

---

1) The public meeting.



let no one be ashamed,  
nor of his horse,  
although he have not a  
good one.

62. Inquire and impart  
should every man of sense,  
who will be accounted sage.  
Let one only know,  
a second may not;  
if three, all the world knows.

63. Gasps and gapes,  
when to the sea he comes,  
the eagle over old ocean;  
so is a man,  
who among many comes,  
and has few advocates.

64. His power should  
every sagacious man  
use with discretion;  
for he will find,  
when among the bold he  
comes,  
that no one alone is dought-  
tiest.

65. Circumspect and reser-  
every man should be, [ved  
and wary in trusting friends.  
Of the words  
that a man says to another  
he often pays the penalty.

66. Much too early  
I came to many places,  
but too late to others:  
the beer was drunk,  
or not ready:

the disliked seldom hits the  
moment.

67. Here and there I should  
have been invited,  
if I a meal had needed;  
or two hams had hung,  
at that true friend's,  
where of one I had eaten.

68. Fire is best  
among the sons of men,  
and the sight of the sun,  
if his health  
a man can have,  
with a life free from vice.

69. No man lacks every-  
thing,  
although his health be bad:  
one in his sons is happy,  
one in his kin,  
one in abundant wealth,  
one in his good works.

70. It is better to live,  
even to live miserably;  
a living man can always  
get a cow.

I saw fire consume  
the rich man's property,  
and death stood without  
his door.

71. The halt can ride on  
horseback,  
the one-handed drive cattle;  
the deaf fight and be useful:  
to be blind is better



than to be burnt:<sup>1</sup>  
no one gets good from a  
corpse.

72. A son is better,  
even if born late,  
after his father's departure.  
Gravestones seldom  
stand by the way-side  
unless raised by a kinsman  
to a kinsman.

73. Two are adversaries:  
the tongue is the bane of  
the head:  
under every cloak  
I expect a hand.

\* \* \*  
\* \* \*

74. At night is joyful  
he who is sure of travelling  
entertainment.  
[A ship's yards are short.]<sup>2</sup>  
Variable is an autumn night.  
Many are the weather's chan-  
in five days, [ges  
but more in a month.

75. He [only] knows not  
who knows nothing,  
that many a one apes another.  
One man is rich,  
another poor:  
let him not be thought  
blameworthy.

76. Cattle die,  
kindred die,  
we ourselves also die;  
but the fair fame  
never dies  
of him who has earned it.

77. Cattle die,  
kindred die,  
we ourselves also die;  
but I know one thing  
that never dies, —  
judgment on each one dead.

78. Full storehouses I saw  
at Dives' sons':  
now bear they the beggar's  
Such are riches; [staff.  
as is the twinkling of an eye:  
of friends they are most  
fickle.

79. A foolish man,  
if he acquires  
wealth or woman's love,  
pride grows within him,  
but wisdom never:  
he goes on more and more  
arrogant.

80. Then 'tis made manifest,  
if of runes thou questionest  
him,  
those to the high ones known,  
which the great powers in-  
vented,

1) That is dead on the funeral pyre. 2) This line  
is evidently an interpolation.



and the great talker<sup>1</sup> painted,  
that he had best hold silence.

81. At eve the day is to  
be praised,  
a woman after she is burnt,  
a sword after it is proved,  
a maid after she is married,  
ice after it has passed away,  
beer after it is drunk.

82. In the wind one should  
hew wood,  
in a breeze row out to sea,  
in the dark talk with a lass:  
many are the eyes of day.  
In a ship voyages are to be  
made,  
but a shield is for protection,  
a sword for striking,  
but a damsel for a kiss.

83. By the fire one should  
drink beer,  
on the ice slide;  
buy a horse that is lean,  
a sword that is rusty;  
feed a horse at home,  
but a dog at the farm.

84. In a maiden's words  
no one should place faith,  
nor in what a woman says;  
for on a turning wheel  
have their hearts been formed,  
and guile in their breasts  
been laid;

85. in a creaking bow,

a burning flame,  
a yawning wolf,  
a chattering crow,  
a grunting swine,  
a rootless tree,  
a waxing wave,  
a boiling kettle,

86. a flying dart,  
a falling billow  
a one night's ice,  
a coiled serpent,  
a woman's bed-talk,  
or a broken sword,  
a bear's play,  
or a royal child,

87. a sick calf,  
a self-willed thrall,  
a flattering prophetess,  
a corpse newly slain,  
[a serene sky,  
a laughing lord,  
a barking dog,  
and a harlot's grief];

88. an early sown field  
let no one trust,  
nor prematurely in a son:  
weather rules the field,  
and wit the son,  
each of which is doubtful;

89. a brother's murderer,  
though on the high road met,  
a half-burnt house,  
an over-swift horse,  
(a horse is useless,

---

1) Odin.



if a leg be broken),  
no man is so confiding  
as to trust any of these.

90. Such is the love of  
women,  
who falsehood meditate,  
as if one drove not rough-  
on slippery ice, [shod,  
a spirited two-years old  
and unbroken horse;  
or as in a raging storm  
a helmless ship is beaten;  
or as if the halt were set  
to catch  
a reindeer in the thawing  
fell.<sup>1)</sup>

91. Openly I now speak,  
because I both sexes know:  
unstable are men's minds  
towards women;  
'tis then we speak most fair  
when we most falsely think:  
that deceives even the cau-  
tious.

92. Fair shall speak,  
and money offer,  
who would obtain a woman's  
Praise the form [love.  
of a fair damsel;

he gets who courts her.

93. At love should no one  
ever wonder  
in another:  
a beauteous countenance  
oft captivates the wise,  
which captivates not the  
foolish.

94. Let no one wonder at  
another's folly,  
it is the lot of many.  
All-powerful desire  
makes of the sons of men  
fools even of the wise.

95. The mind only knows  
what lies near the heart,  
that alone is conscious of  
our affections.

No disease is worse  
to a sensible man  
than not to be content with  
himself.

96. That I experienced,  
when in the reeds I sat,  
awaiting my delight.  
Body and soul to me  
was that discreet maiden:  
nevertheless I possess her not.

97. Billing's lass<sup>2)</sup>

---

1) From this line it appears that the poem is of Norwegian or Swedish origin, as the reindeer was unknown in Iceland before the middle of the 18<sup>th</sup> century, when it was introduced by royal command. Note by Finn Magnussen in 4<sup>to</sup> edit. III. p. 107. 2) The story of Odin and Billing's daughter is no longer extant; but compare the story of Odin and Rinda in Saxo, p. 126, edit. Müller & Velschow.



on her couch I found,  
sun-bright, sleeping.  
A prince's joy  
to me seemed naught,  
if not with that form to live.

98. "Yet nearer eve  
must thou, Odin, come,  
if thou wilt talk the mai-  
den over;  
all will be disastrous,  
unless we alone  
are privy to such misdeed."

99. I returned,  
thinking to love,  
at her wise desire.  
I thought  
I should obtain  
her whole heart and love.

100. When next I came  
the bold warriors were  
all awake,  
with lights burning,  
and bearing torches:  
thus was the way to pleasure  
closed.

101. But at the approach  
of morn,  
when again I came,  
the household all was sleep-  
ing;  
the good damsel's dog  
alone I found  
tied to the bed.

102. Many a fair maiden,  
when rightly known,  
towards men is fickle:  
that I experienced,  
when that discreet maiden I  
strove to seduce:  
contumely of every kind  
that wily girl  
heaped upon me;  
nor of that damsel gained I  
aught.

103. At home let a man  
be cheerful,  
and towards a guest liberal;  
of wise conduct he should be,  
of good memory and ready  
speech;  
if much knowledge he desires,  
he must often talk on good.

104. Fimbulfambi he is  
called  
who little has to say:  
such is the nature of the  
simple.

~~~~~  
105. The old Jötun I sought;  
now I am come back:  
little got I there by silence;  
in many words  
I spoke to my advantage  
in Suttung's halls.<sup>1)</sup>

106. Gunnlöd gave me,  
on her golden seat,

1) For the story of Suttung and Gunnlöd, see the Prose, or Snorri's, Edda in "Northern Antiquities," edit. Bohn. p. 461. North. Mythol. I. p. 42.



a draught of the precious  
mead;  
a bad recompense  
I afterwards made her,  
for her whole soul,  
her fervent love.

107. Rati's mouth I caused  
to make a space,  
and to gnaw the rock;  
over and under me  
were the Jötun's ways:  
thus I my head did peril.

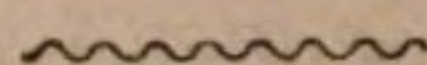
108. Of a well-assumed form  
I made good use:  
few things fail the wise;  
for Odhrærir  
is now come up  
to men's earthly dwellings.

109. 'Tis to me doubtful  
that I could have come  
from the Jötun's courts,  
had not Gunnlöd aided me,  
that good damsel,  
over whom I laid my arm.

110. On the day following  
came the Hrim-thursar,  
to learn something of the  
High One,  
in the High One's hall:  
after Bölverk they inquired,  
whether he with the gods  
were come,

or Suttung had destroyed  
him?

111. Odin, I believe,  
a ring-oath<sup>1)</sup> gave.  
Who in his faith will trust?  
Suttung defrauded,  
of his drink bereft,  
and Gunnlöd made to weep!



112. Time 'tis to discourse  
from the preacher's chair. —  
By the well of Urd  
I silent sat,  
I saw and meditated,  
I listened to men's words.

113. Of runes I heard  
discourse,  
and of things divine,  
nor of graving them were  
they silent,  
nor of sage counsels,  
at the High One's hall.  
In the High One's hall.  
I thus heard say:

114. I counsel thee, Lodd-  
to take advice: [fafnir,  
thou wilt profit if thou  
takest it.

Rise not at night,  
unless to explore,  
or art compelled to go out.

---

1) In the pagan North oaths were taken on a holy ring or bracelet, as with us on the Gospels, a sacred ring being kept in the temple for the purpose.



115. I counsel thee Lodd-  
to take advice, [fafnir,  
thou wilt profit if thou ta-  
kest it.

In an enchantress's embrace  
thou mayest not sleep,  
so that in her arms she  
clasp thee.

116. She will be the cause  
that thou carest not  
for Thing or prince's words;  
food thou wilt shun  
and human joys;  
sorrowful wilt thou go to  
sleep.

117. I counsel thee, etc.  
Another's wife  
entice thou never  
to secret converse.

118. I counsel thee, etc.  
By fell or firth  
if thou have to travel,  
provide thee well with food.

119. I counsel thee, etc.  
A bad man  
let thou never  
know thy misfortunes;  
for from a bad man  
thou never wilt obtain  
a return for thy good will.

120. I saw mortally  
wound a man  
a wicked woman's words;  
a false tongue  
caused his death,  
and most unrighteously.

121. I counsel thee, etc.  
If thou knowest thou hast  
a friend,  
whom thou well canst trust,  
go oft to visit him;  
for with brushwood over-  
grown,  
and with high grass,  
is the way that no one treads.

122. I counsel thee, etc.-  
A good man attract to thee  
in pleasant converse;  
and salutary speech learn  
while thou livest.

123. I counsel thee, etc.  
With thy friend  
be thou never  
first to quarrel  
Care gnaws the heart,  
if thou to no one canst  
thy whole mind disclose.

124. I counsel thee, etc.  
Words thou never  
shouldst exchange  
with a witless fool;

125. for from an ill-con-  
ditioned man  
thou wilt never get  
a return for good;  
but a good man will  
bring thee favour  
by his praise.

126. There is a mingling  
of affection,  
where one can tell  
another all his mind.



Everything is better  
than being with the deceitful.  
He is not another's friend  
who ever says as he says.

127. I counsel thee, etc.  
Even in three words  
quarrel not with a worse  
man :

often the better yields,  
when the worse strikes.

128. I counsel thee, etc.  
Be not a shoemaker,  
nor a shaftmaker,  
unless for thyself it be;  
for a shoe if ill made,  
or a shaft if crooked,  
will call down evil on thee.

129. I counsel thee, etc.  
Wherever of injury thou  
knowest,  
regard that injury as thy  
own;  
and give to thy foes no  
peace.

130. I counsel thee, etc.  
Rejoiced at evil  
be thou never;  
but let good give thee  
pleasure.

131. I counsel thee, etc.  
In a battle  
look not up,  
(like swine  
the sons of men then become)  
that men may not fascinate  
thee.

132. If thou wilt induce a  
good woman  
to pleasant converse,  
thou must promise fair,  
and hold to it:  
no one turns from good if  
it can be got.

133. I enjoin thee to be  
wary,  
but not over wary;  
at drinking be thou most  
wary,  
and with another's wife;  
and thirdly,  
that thieves delude thee not.

134. With insult or derision  
treat thou never  
a guest or wayfarer.  
they often little know,  
who sit within,  
of what race they are who  
come.

135. Vices and virtues  
the sons of mortals bear  
in their breasts mingled;  
no one is so good  
that no failing attends him,  
nor so bad as to be good  
for nothing.

136. At a hoary speaker  
laugh thou never;  
often is good that which  
the aged utter,  
oft from a shriveled hide  
discreet words issue;



from those whose skin is  
pendent  
and decked with scars,  
and who go tottering among  
the vile.

137. I counsel thee, etc.  
Rail not at a guest,  
nor from thy gate thrust him;  
treat well the indigent;  
they will speak well of thee.

138. Strong is the bar  
that must be raised  
to admit all.  
Do thou give a penny,  
or they will call down on thee  
every ill in thy limbs.

139. I counsel thee, etc.  
Wherever thou beer drinkest,  
invoke to thee the power  
of earth;  
for earth is good against  
fire for distempers, [drink,  
the oak for constipation,  
a corn-ear for sorcery  
a hall for domestic strife.  
In bitter hates invoke the  
moon;

the biter for bite-injuries is  
good;  
but runes against calamity;  
fluid let earth absorb.

~~~~~  
Runatalsþáttir Oðins.

Odin's Rune-song.<sup>1)</sup>

140. I know that I hung,  
on a wind-rocked tree,  
nine whole nights,  
with a spear wounded,  
and to Odin offered,  
myself to myself;  
on that tree,  
of which no one knows  
from what root it springs.

141. Bread no one gave me,  
nor a horn of drink,  
downward I peered,  
to runes applied myself,  
wailing learnt them,  
then fell down thence.

---

1) The first eight strophes of this composition require an explanation which I am incompetent to afford. They have had many interpreters and as many interpretations. The idea of Odin hanging on a tree would seem to have been suggested by what we read of the grove at Upsala, or Sigtuna, in which the victims offered to that deity were suspended from the trees. In the guise of an unknown wanderer, Odin may be supposed to have been captured and thus offered to himself. It no doubt refers to some lost legend.



142. Potent songs nine  
from the famed son I learned  
of Bölthorn, Bestla's sire,  
and a draught obtained  
of the precious mead,  
drawn from Odhrærir.

143. Then I began to  
bear fruit,  
and to know many things,  
to grow and well thrive:  
word by word  
I sought out words,  
fact by fact  
I sought out facts.

144. Runes thou wilt find,  
and explained characters,  
very large characters,  
very potent characters,  
which the great speaker  
depicted,  
and the high powers formed,  
and the powers' prince  
graved:

145. Odin among the Æsir,  
but among the Alfar, Dáin,  
and Dvalin for the dwarfs,  
Ásvid for the Jötuns:  
some I myself graved.

146. Knowest thou how to  
grave them?  
knowest thou how to ex-  
pound them?

knowest thou how to depict  
them?

knowest thou how to prove  
them?

knowest thou how to pray?

knowest thou how to offer?

knowest thou how to send? <sup>1)</sup>

knowest thou how to con-  
sume?

147. 'Tis better not to pray  
than too much offer;  
a gift ever looks to a return.  
'Tis better not to send  
than too much consume.  
So Thund graved  
before the origin of men,  
where he ascended,  
to whence he afterwards  
came.

148. Those songs I know  
which the king's wife knows  
nor son of man. [not  
Help the first is called,  
for that will help thee  
against strifes and cares.

149. For the second I know,  
what the sons of men require,  
who will as leeches live.

\* \* \*  
\* \* \*  
\* \* \*

1) Probably, send them (the runes) forth on their  
several missions.



150. For the third I know,<sup>1)</sup>  
if I have great need  
to restrain my foes,  
the weapons' edge I deaden:  
of my adversaries  
nor arms nor wiles harm  
aught.

151. For the fourth I know,  
if men place  
bonds on my limbs,  
I so sing  
that I can walk;  
the fetter starts from my feet,  
and the manacle from my  
hands.

152. For the fifth I know,  
I see a shot from a  
hostile hand,  
a shaft flying amid the host,  
so swift it cannot fly  
that I cannot arrest it,  
if only I get sight of it.

153. For the sixth I know,  
if one wounds me  
with a green tree's roots;<sup>2)</sup>  
also if a man  
declares hatred to me,

harm shall consume them  
sooner than me.

154. For the seventh I know,  
if a lofty house I see  
blaze o'er its inmates,  
so furiously it shall not burn  
that I cannot save it.  
That song I can sing.

155. For the eighth I know,  
what to all is  
useful to learn:  
where hatred grows  
among the sons of men —  
that I can quickly assuage.

156. For the ninth I know,  
if I stand in need  
my bark on the water to save,  
I can the wind  
on the waves allay,  
and the sea lull.

157. For the tenth I know,  
if I see troll-wives  
sporting in air,  
I can so operate  
that they will forsake  
their own forms,  
and their own minds.

1) The miraculous powers here ascribed by Odin to himself bear, in many instances, a remarkable similarity to those attributed to him by Snorri (Yngl. Saga cc. 6—7.).

2) The ancient inhabitants of the North believed that the roots of trees were particularly fitted for hurtful trolldom, or witchcraft, and that wounds caused thereby were mortal. In India a similar superstition prevails of the hurtfulness of the roots of trees. F. M.



158. For the eleventh I  
                                   know,  
 if I have to lead  
 my ancient friends to battle,  
 under their shields I sing,  
 and with power they go  
 safe to the fight,  
 safe from the fight;  
 safe on every side they go.

159. For the twelfth I know,  
 if on a tree I see  
 a corpse swinging from a  
 I can so grave [halter,  
 and in runes depict,  
 that the man shall walk,  
 and with me converse.

160. For the thirteenth I  
                                   know,  
 if on a young man  
 I sprinkle water,  
 he shall not fall,  
 though he into battle come:  
 that man shall not sink be-  
                                   fore swords.

161. For the fourteenth I  
                                   know,  
 if in the society of men  
 I have to enumerate the gods,  
 Æsir and Alfar,  
 I know the distinctions of all.  
 This few unskilled can do.

162. For the fifteenth I  
                                   know  
 what the dwarf Thiodreyrir  
                                   sang

before Delling's doors.  
 Strength he sang to the Æsir,  
 and to the Alfar prosperity,  
 wisdom to Hroptatýr.

163. For the sixteenth I  
                                   know,  
 if a modest maiden's favour  
                                   and affection

I desire to possess,  
 the soul I change  
 of the white-armed damsel,  
 and wholly turn her mind.

164. For the seventeenth  
                                   I know,  
 that that young maiden will  
 reluctantly avoid me.  
 These songs, Loddafnir!  
 thou wilt long have lacked;  
 yet it may be good if thou  
                                   understandest them,  
 profitable if thou learnest  
                                   them.

165. For the eighteenth I  
                                   know  
 that which I never teach  
 to maid or wife of man,  
 (all is better  
 what one only knows.  
 This is the closing of the  
                                   songs)  
 save her alone  
 who clasps me in her arms,  
 or is my sister.

166. Now are sung the  
 High-one's songs,



in the High-one's hall,  
to the sons of men all-  
useful,  
but useless to the Jötuns'  
sons.  
Hail to him who has sung  
them!

Hail to him who knows  
them!

May he profit who has  
learnt them!

Hail to those who have  
listened to them!



# Hymiskviða.

---

## The Lay of Hymir.

1. Once the celestial gods  
had been taking fish,  
and were in compotation,  
ere they the truth discovered.<sup>1)</sup>

Rods<sup>2)</sup> they shook,  
and blood inspected,  
when they found at Ægir's  
a lack of kettles.

2. Sat the rock-dweller  
glad as a child,  
much like the son  
of Miskorblindi.  
In his eyes looked

Ygg's son<sup>3</sup> steadfastly.

"Thou to the Æsir shalt  
oft a compotation give."

3. Caused trouble to the  
Jötun

th' unwelcome-worded As:  
he forthwith meditated  
vengeance on the gods.

Sif's husband he besought  
a kettle him to bring,

"in which I beer  
for all of you may brew."

4. The illustrious gods  
found that impossible,

---

1) To wit, that they were short of kettles for brewing.

2) That is divining rods. So Tacitus of the ancient Germans: *Sortium consuetudo simplex: virgam frugiferæ arbori decisam in surculos amputant, eosque notis quibusdam discretos super candidam vestem temere ac fortuitu spargunt. Mox, si publice consuletur, sacerdos civitatis; sin privatim, ipse pater familiæ precatus deos cœlumque suspiciens ter singulos tollit, sublato secundum impressam ante notam interpretatur. Germania X.* 3) Thor.



nor could the exalted powers  
it accomplish,  
till from trueheartedness,  
Tý to Hlorridi  
much friendly counsel gave.

5. "There dwells eastward  
of Elivágar  
the all-wise Hýmír,  
at heaven's end.  
My sire, fierce of mood,  
a kettle owns,  
a capacious cauldron,  
a rast in depth."

Thor.

6. "Knowest thou whether we  
can get the liquor-boiler?"

Tý.

Yes, friend! if we  
stratagem employ."  
Rapidly they drove  
forward that day  
from Asgard,  
till to the giant's home they  
came.

7. Thor stalled his goats,  
splendid of horn,  
then turned him to the hall  
that Hýmír owned.  
The son his granddam found  
to him most loathful;  
heads she had  
nine hundred.

8. But another came  
all-golden forth,

fair-browed, bearing  
the beer-cup to her son:

9. "Ye Jötuns' kindred!  
I will you both,  
ye daring pair,  
under the kettles place.  
My husband is  
oftentimes  
niggard towards guests,  
to ill-humour prone."

10. But the monster,  
the fierce-souled Hýmír,  
late returned  
home from the chase.  
He the hall entered,  
the icebergs resounded,  
as the churl approached;  
the thicket on his cheeks  
was frozen.

11. "Hail to thee, Hýmír!  
be of good cheer:  
now thy son is come  
to thy hall,  
whom we expected  
from his long journey;  
him accompanies  
our famed adversary,  
the friend of man,  
who Veor hight.

12. See where they sit  
under the halls' gable,  
as if to shun thee:  
the pillar stands before  
them."

In shivers flew the pillar  
at the Jötun's glance;



the beam was first  
broken in two.

13. Eight kettles fell,  
but only one of them,  
a hard-hammered cauldron,  
whole from the column.

The two came forth,  
but the old Jötun  
with eyes surveyed  
his adversary.

14. Augured to him  
his mind no good,  
when he saw  
the giantess's sorrow  
on the floor coming.

Then were three  
oxen taken,  
and the Jötun bade  
them forthwith be boiled.

15. Each one they made  
by the head shorter,  
and to the fire  
afterwards bore them.  
Sif's consort ate,  
ere to sleep he went,  
completely, he alone,  
two of Hýmír's beeves.

16. Seemed to the hoary  
friend of Hrúngnir  
Hlorridi's refection  
full well large:

We three to-morrow night  
shall be compelled  
on what we catch  
to live."

17. Veor said he would

on the sea row,  
if the bold Jötun him  
would with baits supply:  
"To the herd betake thee,  
(if thou in thy courage  
trustest,  
crusher of the rock-dwellers!)  
for baits to seek.

18. I expect  
that thou wilt  
bait from an ox  
easily obtain."  
The guest in haste  
to the forest went,  
where stood an all-black  
ox before him.

19. The Thursar's bane  
wrung from an ox  
the high fastness  
of his two horns.  
"To me thy work seems  
worse by far,  
ruler of keels!  
than if thou hadst sat quiet."

20. The lord of goats  
the apes' kinsman besought  
the horse of plank  
farther out to move;  
but the Jötun  
declared his slight desire  
farther to row.

21. The mighty Hýmír  
he alone, [drew,  
two whales up  
with his hook;  
but at the stern abaft



Veor cunningly  
made him a line.

22. Fixed on the hook  
the shield of men,  
the serpent's slayer,  
the ox's head.

Gaped at the bait  
the foe of gods,  
the encircler beneath  
of every land.<sup>1)</sup>

23. Drew up boldly  
the mighty Thor  
the worm with venom  
glistening,  
up to the side;  
with his hammer struck,  
on his foul head's summit,  
like a rock towering,  
the wolf's own brother.

24. The icebergs resounded,  
the caverns howled,  
the old earth  
shrank together:  
at length the fish  
back into ocean sank.<sup>2)</sup>

25. The Jötun was little  
glad,  
as they rowed back,  
so that the powerful Hýmír  
nothing spake,  
but the oar moved  
in another course.

26. Wilt thou do  
half the work with me,  
either the whales  
home to the dwelling bear,  
or the boat  
fast bind?"

27. Hlorridi went,  
grasped the prow,  
quickly, with its hold-water,  
lifted

the water-steed,  
together with its oars  
and scoop;  
bore to the dwelling  
the Jötun's ocean-swine,  
the curved vessel,  
through the wooded hills.

28. But the Jötun  
yet ever frowned,  
to strife accustomed,  
with Thor disputed,  
said that no one was strong,  
however vigorously  
he might row,  
unless he his cup could break.

29. But Hlorridi,  
when to his hands it came,  
forthwith brake  
an upright stone in twain;  
sitting dashed the cup  
through the pillars:

---

1) The great serpent that encircles the earth. 2) According to the Prose Edda (p. 445), the giant, overcome with fright, took out his knife and severed Thor's line.



yet they brought it whole  
to Hýmír back.

30. Until the beauteous  
woman gave  
important, friendly counsel,  
which she only knew:

Strike at the head of Hýmír,  
the Jötun with food op-  
pressed,  
that is harder  
than any cup."

31. Rose then on his knee  
the stern lord of goats,  
clad in all  
his godlike power.  
Unhurt remained  
the old man's helm-block,  
but the round wine-bearer  
was in shivers broken.

32. Much good, I know,  
has departed from me,  
now that my cup I see  
hurled from my knees."

Thus the old man spake:

I can never  
say again,  
beer thou art too hot.

33. Now 'tis to be tried  
if ye can carry  
the beer-vessel  
out of our dwelling."

Tý twice assayed  
to move the vessel,  
yet at each time  
stood the kettle fast.

34. Then Môdi's father  
by the brim grasped it,  
and trod through  
the dwelling's floor.

Sif's consort lifted  
the kettle on his head,  
while about his heels  
its rings jingled.

35. They had far jour-  
neyed  
before Odin's son  
cast one look backward:  
he from the caverns saw,  
with Hýmír from the east,  
a troop of many-headed  
monsters coming.

36. From his shoulders he  
lifted the kettle down;  
Miöllnir hurled forth  
towards the savage crew,  
and slew  
all the mountain-giants,  
who with Hýmír  
had him pursued.

37. Long they had not  
journeyed  
when of Hlorridi's goats  
one lay down  
half-dead before the car.  
It from the pole had sprung  
across the trace;  
but the false Loki  
was of this the cause.

38. Now ye have heard,  
— for what fabulist can  
more fully tell —



what indemnity  
 he from the giant got:  
 he paid for it  
 with his children both.<sup>1)</sup>  
 39. In his strength exul-  
       ting

he to the gods' council came,  
 and had the kettle,  
 which Hýmír had possessed,  
 out of which every god  
 shall beer with Ægir drink  
 at every harvest-tide.

---

1) This strophe belongs apparently to another poem.



## Thrymskviða eðr Hamarsheimt.

### The Lay of Thrym, or the Hammer recovered.

1. Wroth was Vingthor,  
when he awoke,  
and his hammer  
missed;  
his beard he shook,  
his forehead struck,  
the son of earth  
felt all around him;

2. and first of all  
these words he uttered:  
'Hear now, Loki!  
what I now say,  
which no one knows  
anywhere on earth,  
nor in heaven above;  
the As's hammer is stolen!'

3. They went to the fair  
Freyia's dwelling,  
and he these words  
first of all said:

Wilt thou me, Freyia,

they feather-garment lend,  
that perchance my hammer  
I may find?"

Freyia.

4. "That I would give thee,  
although of gold it were,  
and trust it to thee,  
though it were of silver."

5. Flew then Loki —  
the plumage rattled —  
until he came beyond  
the Æsir's dwellings,  
and came within  
the Jötun's land.

6. On a mound sat Thrym,  
the Thursar's lord,  
for his greyhounds  
plaiting gold bands  
and his horses'  
manes smoothing.



Thrym.

7. "How goes it with the  
Æsir?  
How goes it with the Alfar?  
Why art thou come alone  
to Jötunheim?"

Loki.

8. 'Ill it goes with the  
Æsir,  
Ill it goes with the Alfar.  
Hast thou Hlôrridi's  
hammer hidden?"

Thrym.

9. 'I have Hlôrridi's  
hammer hidden  
eight rasts  
beneath the earth;  
it shall no man  
get again,  
unless he bring me  
Freyia to wife."

10. Flew then Loki —  
the plumage rattled —  
until he came beyond  
the Jötun's dwellings,  
and came within  
the Æsir's courts;  
there he met Thor,  
in the middle court,  
who these words  
first of all uttered.

11. "Hast thou had success  
as well as labour?  
Tell me from the air  
the long tidings.  
Oft of him who sits  
are the tales defective,  
and he who lies down  
utters falsehood."

Loki.

12. "I have had labour  
and success:  
Thrym has thy hammer,  
the Thursar's lord.  
It shall no man  
get again,  
unless he bring him  
Freyia to wife."

13. They went the fair  
Freyia to find;  
and he those words  
first of all said:  
'Bind thee, Freyia,  
in bridal raiment,  
we two must drive  
te Jötunheim."

13. Wroth then was Freyia,  
and with anger chafed,  
all the Æsir's hall  
beneath her trembled:  
in shivers flew the famed  
Brisinga necklace.<sup>1)</sup>

---

1) A rather awkward story about Freyia and the Brisinga men is given in "Northern Mythology," I. p. 32 note 2 from Olaf Triggvason's Saga, reprinted in Snorri's Edda,



"Know me to be  
of women lewdest,  
if with thee I drive  
to Jötunheim."

15. Straightway went the  
Æsir  
all to council,  
and the Asyniur  
all to hold converse;  
and deliberated  
the mighty gods,  
how they Hlôrridi's  
hammer might get back.

16. Then said Heimdall,  
of Æsir brightest —  
he well foresaw,  
like other Vanir —  
"Let us clothe Thor  
with bridal raiment,  
let him have the famed  
Brisinga necklace.

17. "Let by his side  
keys jingle,  
and woman's weeds  
fall round his knees,  
but on his breast  
place precious stones,  
and a neat coif  
set on his head."

18. Then said Thor,  
the mighty As:  
Me the Æsir will

call womanish,  
if I let myself be clad  
in bridal raiment."

19. Then spake Loki,  
Laufey's son:

"Do thou, Thor! refrain  
from suchlike words:  
forthwith the Jötuns will  
Asgard inhabit,  
unless thy hammer thou  
gettest back."

20. Then they clad Thor  
in bridal raiment,  
and with the noble  
Brisinga necklace,  
let by his side  
keys jingle,  
and woman's weeds  
fall round his knees;  
and on his breast  
placed precious stones,  
and a neat coif  
set on his head.

21. Then said Loki,  
Laufey's son:

"I will with thee  
as a servant go:  
we two will drive  
to Jötunheim."

22. Straightway were the  
goats  
homeward driven,

---

edit. Rask, p. 354. According to an allusion to it in Beowulf, where it is called Brôsinga men, it had come to be possessed by Hermanric.



hurried to the traces;  
they had fast to run.  
The rocks were shivered,  
the earth was in a blaze;  
Odin's son drove  
to Jötunheim.

23. Then said Thrym,  
the Thursar's lord:

"Rise up, Jötuns!  
and the benches deck,  
now they bring me  
Freyia to wife,  
Niörd's daughter,  
from Nôatûn.

24. "Hither to our court  
let bring  
gold-horned cows,  
all-black oxen,  
for the Jötuns' joy.  
Treasures I have many,  
neklaces many,  
Freyia alone  
seemed to me wanting."

25. In the evening  
they early came,  
and for the Jötuns  
beer was brought forth.  
Thor alone an ox devoured,  
salmons eight,  
and all the sweetmeats  
women should have.  
Sif's consort drank  
three sals of mead.

26. Then said Thrym,  
the Thursar's prince:

"Where hast thou seen  
brides  
eat more voraciously?  
I never saw brides  
feed more amply,  
nor a maiden  
drink more mead."

27. Sat the all-crafty  
serving-maid close by,  
who words fitting found  
against the Jötun's speech:  
"Freyia has nothing eaten  
for eight nights,  
so eager was she  
for Jötunheim."

28. Under her veil he  
stooped  
desirous to salute her,  
but sprang back  
along the hall.

"Why are so piercing  
Freyia's looks?  
Methinks that fire  
burns from her eyes."

29. Sat the all-crafty  
serving-maid close by,  
who words fitting found  
against the Jötun's speech:  
"Freyia for eight nights  
has not slept,  
so eager was she  
for Jötunheim."

30. In came the Jötun's  
luckless sister,  
for a bride-gift  
she dared to ask:



"Give me from thy hands  
the ruddy rings,  
if thou wouldst gain  
my love,  
my love  
and favour all."

31. Then said Thrym,  
the Thursar's lord:

Bring the hammer in,  
the bride to consecrate;  
lay Miöllnir  
on the maiden's knee;  
unite us each with other  
by the hand of Vör.

32. Laughed Hlórriði's  
soul in his breast,

when the fierce-hearted  
his hammer recognized.  
He first slew Thrym,  
the Thursar's lord,  
and the Jötun's race  
all crushed;

33. He slew the Jötun's  
aged sister,  
her who a bride-gift  
had demanded;  
she a blow got  
instead of skillings,  
a hammer's stroke  
for many rings.  
So got Odin's son  
his hammer back.



## Alvíssmál.

---

### The Lay of the Dwarf Alvís.

Alvís.

1. The benches they are  
decking,  
now shall the bride<sup>1</sup> with me  
bend her way home.  
That beyond my strength I  
have hurried  
will to every one appear:  
at home naught shall disturb  
my quiet.

Vingthôr.

2. What man is this?  
Why about the nose art  
thou so pale?  
Hast thou last night with  
corpses lain?  
To me thou seemst to bear  
resemblance to the Thursar.

Thou art not born to carry  
off a bride.

Alvís.

3. Alvís I am named,  
beneath the earth I dwell,  
under the rock I own a place.  
The lord of chariots  
I am come to visit.  
A promise once confirmed  
let no one break.<sup>2</sup>

Vingthôr.

4. I will break it;  
for o'er the maid I have,  
as father, greatest power.  
I was from home  
when the promise was given  
thee.

---

1) Thrud, Thor's daughter by his wife Sif. *Skaldskap.* pp. 101. 119. 2) This appears to allude to a promise made to the dwarf; but of which the story is lost.



Among the gods I the sole  
giver am.

Alvis.

5. What man is this,  
who lays claim to power  
over that fair, bright maiden?  
For far-reaching shafts  
few will know thee.  
Who has decked thee with  
bracelets?

Vingthor.

6. Vingthor I am named,  
wide I have wandered;  
I am Sidgrani's son:  
with my dissent thou shalt not  
that young maiden have,  
nor that union obtain.

Alvis.

7. Thy consent  
I fain would have,  
and that union obtain.  
Rather would I possess  
than be without  
that snow-white maiden.

Vingthor.

8. The maiden's love  
shall not, wise guest!  
be unto thee denied,  
if thou of every world  
canst tell  
all I desire to know.

Alvis.

9. Vingthor! thou canst try,  
as thou art desirous

the knowledge of the dwarf  
to prove.

All the nine worlds  
I have travelled over,  
and every being known.

Vingthor.

10. Tell me, Alvis! —  
for all men's concerns  
I presume thee, dwarf, to  
know —  
how the earth is called,  
which lies before the sons  
of men,  
in every world.

Alvis.

11. Jörð among men 'tis  
called,  
but with the Æsir fold;  
the Vanir call it vega,  
the Jötuns igræn,  
the Alfar gróandi,  
the powers supreme aur.

Vingthor.

12. Tell me, Alvis! etc.  
how the heaven is called,  
which is perceptible  
in every world.

Alvis.

13. Himinn 'tis called by  
men;  
but hlýrnir with the gods;  
vindofni the Vanir call it,  
uppheimr the Jötuns,  
the Alfar fagraraefr,  
the dwarfs driúpansal



Vingthôr.

14. Tell me, Alvís! etc.  
how the moon is called,  
which men see  
in every world.

Alvís.

15. Máni 'tis called by  
men,  
but mylinn with the gods,  
hverfanda hvel in Hel<sup>1</sup>  
they call it,  
skynði the Jötuns,  
but the dwarfs skin;  
the Alfar name it ártali.

Vingthôr.

16. Tell me, Alvís! etc.  
how the sun is called,  
which men's sons see  
in every world.

Alvís.

17. Sól among men 'tis  
called,  
but with the gods sunna,  
the dwarfs call it Dvalinn's  
leika,  
the Jötuns eyglô,  
the Alfar fagrahvel,  
the Æsir's sons alskîr.

Vingthôr.

18. Tell me, Alvís! etc.  
how the clouds are called,

which with showers are  
mingled  
in every world.

Alvís.

19. Ský they are called  
by men,  
but skúrván by the gods;  
the Vanir call them vind-  
flot,  
the Jötuns úrván,  
the Alfar veðrmegin;  
in Hel they are called  
hiálm huliðs.

Vingthôr.

20. Tell me, Alvís! etc.  
how the wind is called,  
which widely passes  
over every world.

Alvís.

21. Windr 'tis called by  
men,  
but vâvuðr by the gods,  
the wide-ruling powers call  
it gneggiuð,  
the Jötuns œpir,  
the Alfar dynfari,  
in Hel they call it hviðuðr.

Vingthôr.

22. Tell me, Alvís! etc.  
how the calm is called,

1) When this composition was written, it appears that Hel was no longer regarded as a person, but as a place.



which has to rest  
in every world.

Alvis.

23. Logn 'tis called by  
men,  
but lægi by the gods,  
the Vanir call it vindslot,  
the Jötuns ofhlý,  
the Alfar dagsevi,  
the Dwarfs call it dags  
vera.

Vingthôr.

24. Tell me, Alvis! etc.  
what the sea is called,  
which men row over  
in every world.

Alvis.

25. Sær 'tis called by men,  
but sîlægja with the gods;  
the vanir call it vâgr,  
the Jötuns alheimr,  
the Alfar lagastaf, r,  
the Dwarfs call it diûpan  
mar.

Vingthôr.

26. Tell me, Alvis! etc.  
how the fire is called,  
which burns before men's  
in every world. [sons

Alvis.

27. Eldr 'tis called by  
men,  
but by the Æsir funi;  
the Vanir call it vâgr,

the Jötuns frekr,  
but the Dwarfs forbrennir;  
in Hel they call it hröðuðr.

Vingthôr.

28. Tell me, Alvis! etc.  
how the forest is called,  
which grows for the sons  
of men  
in every world.

Alvis.

29. Viðr 'tis called by  
men,  
but vallaifax by the gods,  
Hel's inmates call it  
hlíðþangr,  
the Jötuns eldi,  
the Alfar fagrlimi;  
the Vanir call it vöndr.

Vingthôr.

30. Tell me, Alvis! etc.  
how the night is called,  
that Nörvi's daughter hight,  
in every world.

Alvis.

31. Nött it is called by  
men,  
but by the gods niôl;  
the wide-ruling powers call  
it grima,  
the Jötuns ôliôs.  
the Alfar svefngaman;  
the Dwarfs call it  
draumniörunn.



Vingthôr.

32. Tell me, Alvís! etc.  
how the seed is called,  
which the sons of men sow  
in every world.

33. Bygg it is called by  
men,  
but by the gods barr,  
the Vanir call it vaxtr,  
the Jötuns æti,  
the Alfar lagastafir;  
in Hel 'tis hnipinn  
called.

Vingthôr.

34. Tell me, Alvís! etc.  
how the beer is called,  
which the sons of men drink  
in every world.

Alvís.

35. Öl it is called by men,  
but by the Æsir biôrr,  
the Vanir call it veig,  
hreina lögr the Jötuns,  
but in Hel 'tis called miöðr:  
Suttung's sons call it sumbl.

Vingthôr.

36. In one breast  
I have never found  
more ancient lore. —  
By great wiles thou hast,  
I tell thee,  
been deluded.  
Thou art above ground,  
dwarf! at dawn;  
already in the hall the sun  
is shining!





## Harbarðslióð.

---

### The Lay of Harbard.<sup>1</sup>

Thôr journeying from the eastern parts came to a strait or sound, on the other side of which was a ferryman with his boat. Thôr cried out: —

1. Who is the knave of  
knaves,  
that by the sound stands  
yonder?

Harbard.

2. Who is the churl of  
churls,  
that cries across the water?

Thôr.

3. Ferry me across the  
sound,  
to-morrow I'll regale thee.  
I have a basket on my back:

there is no better food:  
at my ease I ate,  
before I quitted home,  
herrings and oats,  
with which I yet feel sated.

Harbard.

4. Thou art in haste  
to praise thy meal:  
thou surely hast no foreknow-  
ledge;  
for sad will be thy home:  
thy mother, I believe, is dead.

---

1) Harbard is Odin disguised as a ferryman. This composition, as also the *Ægisdrekka*, look very like burlesques on the Odinic religion, written when on its decline.



Thôr.

5. Thou sayest now  
what seems to every one  
most unwelcome to know —  
that my mother is dead.

Harbard.

6. Thou dost not look like  
one  
who owns three country  
dwellings,  
bare-legged thou standest,  
and like a beggar clothed;  
thou hast not even breeches.

Thôr.

7. Steer hitherward thy  
boat;  
I will direct thee where to  
land.  
But who owns this skiff,  
which by the strand thou  
holdest?

Harbard.

8. Hildôlf he is named  
who bade me hold it,  
a man in council wise,  
who dwells in Râdsö sound.  
Robbers he bade me not to  
ferry,  
or horse-stealers,  
but good men only,  
and those whom I well knew.  
Tell me then thy name,  
if thou wilt cross the sound.

Thôr.

9. I my name will tell,

(although I am an outlaw)  
and all my kin:

I am Odin's son,  
Meili's brother,  
and Magni's sire,  
the gods' mighty leader:  
With Thôr thou here mayest  
speak.

I will now ask  
how thou art called.

Harbard.

10. I am Harbard called;  
seldom I my name conceal.

Thôr.

11. Why shouldst thou thy  
name conceal,  
unless thou crime hast per-  
petrated?

Harbard.

12. Yet, though I may crime  
have perpetrated,  
I will nathless guard my life  
against such as thou art;  
unless I death-doomed am.

Thôr.

13. It seems to me a foul  
annoyance  
to wade across the strait to  
thee,  
and wet my garments:  
but I will pay thee, mannikin!  
for thy sharp speeches,  
if o'er the sound I come.



Harbard.

14. Here will I stand,  
and here await thee.  
Thou wilt have found no  
stouter one  
since Hrúngnir's death.

Thôr.

15. Thou now remindest me  
how I with Hrúngnir fought,  
that stout-hearted Jötun,  
whose head was all of stone;  
yet I made him fall,  
and sink before me.  
What meanwhile didst thou,  
Harbard?

Harbard.

16. I was with Fiölvari  
five winters through,  
in the isle  
which Algrön hight.  
There we could fight,  
and slaughter make,  
many perils prove,  
indulge in love.

Thôr.

17. How did your women  
prove towards you?

Harbard.

18. Sprightly women we  
had,  
had they but been meek;

shrewd ones we had,  
had they but been kind.  
Of sand a rope  
they twisted,  
and from the deep valley  
dug the earth:  
to them all I alone was  
superior in cunning.  
I rested with the sisters  
seven,  
and their love and pleasures  
shared.  
What meanwhile didst thou,  
Thôr?

Thôr.

19. I slew Thiassi,  
that stout-hearted Jötun:  
up I cast the eyes  
of Allvaldi's son  
into the heaven serene:  
they are signs the greatest  
of my deeds.<sup>1</sup>  
What meanwhile didst thou,  
Harbard?

Harbard.

20. Great seductive arts I  
used  
against the riders of the  
night,<sup>2</sup>  
when from their husbands  
I enticed them.  
A mighty Jötun I believed

1) See the story in Prose Edda, p. 461, and N. M. I. p. 44, where it is told differently. 2) Giantesses, witches, &c.



Hlêbard to be:

a magic wand he gave me,  
but from his wits I charmed  
him.

Thôr.

21. With evil mind then  
thou didst good gifts requite.

Harbard.

22. One tree gets that  
which is from another  
scraped:  
each one in such case is for  
self.

What meanwhile didst thou,  
Thôr?

Thôr.

23. In the east I was,  
and slew the Jötun brides,  
crafty in evil,  
as they to the mountain went.  
Great would have been the  
Jötun race,  
had they all lived;  
and not a man  
left in Midgard.

What meanwhile didst thou,  
Harbard?

Harbard.

24. I was in Valland,  
and followed warfare;  
princes I excited,  
but never reconciled.  
Odin has all the jarls  
that in conflict fall;  
but Thôr the race of thralls.

Thôr.

25. Unequally thou wouldst  
divide  
the folk among the Æsir,  
if thou but hadst the power.

Harbard.

26. Thôr has strength  
overmuch,  
but courage none;  
from cowardice and fear,  
thou wast crammed into a  
glove,  
and hardly thoughtest thou  
wast Thôr.

Thou durst not then,  
through thy terror,  
either sneeze or cough,  
lest Fialar it might hear.

Thôr.

27. Harbard, thou wretch!  
I would strike thee dead,  
could I but stretch my arm  
across the sound.

Harbard.

28. Why wouldst thou  
stretch thy arm across the  
sound,  
when there is altogether no  
offence?

But what didst thou, Thôr?

Thôr.

29. In the east I was,  
and a river I defended,  
when the sons of Svarang



me assailed,  
 and with stones pelted me,  
 though in their success they  
                     little joyed:  
 they were the first  
 to sue for peace.  
 What meanwhile didst thou,  
                     Harbard?

Harbard.

30. I was in the east,  
 and with a certain lass held  
                     converse;  
 with that fair I dallied,  
 and long meetings had.  
 I that gold-bright one de-  
                     lighted;  
 the game amused her.

Thôr.

31. Then you had kind  
                     damsels there?

Harbard.

32. Of thy aid I had need,  
 in retaining                      Thôr!  
 that maiden lily-fair.

Thôr.

33. I would have given it  
                     thee,  
 if I had had the opportunity.

Harbard.

34. I would have trusted  
 my confidence                      [thee,  
 if thou hadst not betrayed it.

Thôr.

35. I am not such a heel-  
                     chafer  
 as an old leather shoe in  
                     spring.

Harbard.

36. What meanwhile didst  
                     thou, Thôr?

Thôr.

37. The Berserkers' brides  
 I on Læssö cudgeled;  
 they the worst had perpe-  
                     trated,  
 the whole people had seduced.

Harbard.

38. Dastardly didst thou  
                     act, Thôr!  
 when thou didst cudgel  
                     women.

Thôr.

39. She-wolves they were,  
 and scarcely women.  
 They crushed my ship,  
 which with props I had  
                     secured,  
 with iron clubs threatened  
                     me,  
 and drove away Thiâlf.  
 What meanwhile didst thou,  
                     Harbard?

Harbard.

40. I in the army was,  
 which was hither sent,



war-banners to raise,  
lances to redden.

Thôr.

41. Of that thou now wilt  
speak,  
as thou wentest forth  
us hard terms to offer.

Harbard.

42. That shall be indem-  
by a hand-ring, [nified  
such as arbitrators give,  
who wish to reconcile us.

Thôr.

43. Where didst thou  
learn words  
than which I never heard  
more irritating?

Harbard.

44. From men I learned  
them,  
from ancient men,  
whose home is in the woods.

Thôr.

45. Thou givest certainly  
a good name to grave-  
mounds,  
when thou callest them  
homes in the woods.

Harbard.

46. So speak I  
of such a subject.

Thôr.

47. Thy shrewd words

will bring thee evil,  
if I resolve the sound to ford.  
Louder than a wolf  
thou wilt howl, I trow,  
if of my hammer thou gettest  
a touch.

Harbard.

48. Sif has a gallant at  
home;  
thou wilt anxious be to find  
him:  
thou shalt that arduous work  
perform;  
it will beseem thee better.

Thôr.

49. Thou utterest what  
comes upmost,  
so that to me it be most  
annoying,  
thou dastardly varlet!  
I believe thou art lying.

Harbard.

50. I believe I am telling  
truth.  
Thou art travelling slowly;  
thou wouldst have long since  
arrived,  
hadst thou assumed another  
form.

Thôr.

51. Harbard! thou wretch!  
rather is it thou who hast  
detained me.



Harbard.

52. I never thought  
that a ferryman could  
the course of Asa-Thôr  
retard.

Thôr.

53. One advice I now will  
give thee:  
row hither with thy boat;  
let us cease from threats;  
approach the sire of Magni.

Harbard.

54. Go farther from the  
sound,  
the passage is refused thee.

Thôr.

55. Show me then the way,  
if thou wilt not ferry me  
across the water.

Harbard.

56. That's too little to  
'Tis far to go; [refuse.  
'tis to the stock an hour,  
and to the stone another;  
then keep the left hand way,

until thou reachest Verland;  
there will Fiörgyn  
find her son Thôr,  
and point out to him  
his kinsmen's ways  
to Odin's land.

Thôr.

57. Can I get there to-day?

Harbard.

58. With pain and toil  
thou mayest get there,  
while the sun is up,  
which, I believe, is now nigh.

Thôr.

59. Our talk shall now be  
short,  
as thou answerest with scof-  
fing only.

For refusing to ferry me I  
will reward thee,  
if another time we meet.

Harbard.

60. Just go to where  
all the powers of evil may  
have thee.



## För Skirnis eður Skirnismál.

### The Journey or Lay of Skirnir.

Frey, son of Niörd, had one day seated himself in Hlidskiälf, and was looking over all regions, when turning his eyes to Jötunheim, he there saw a beautiful girl, as she was passing from her father's dwelling to her bower. Thereupon he became greatly troubled in mind. Frey's attendant was named Skirnir; him Niörd desired to speak with Frey; when Skadi said: —

1. Rise up now, Skirnir!  
go and request  
our son to speak;  
and inquire  
with whom he so sage  
may be offended.

Skirnir.

2. Harsh words I have  
from your son to fear,  
if I go to speak with him,  
and to inquire  
with whom he so sage  
may be offended.

Skirnir.

3. Tell me now, Frey,

prince of gods!  
for I desire to know,  
why alone thou sittest  
in the spacious hall  
the livelong day?

Frey.

4. Why shall I tell thee,  
thou young man,  
my mind's great trouble?  
for the Alfs' illuminator  
shines every day,  
yet not for my pleasure.

Skirnir.

5. Thy care cannot, I think,  
be so great,



that to me thou canst not  
                                   tell it;  
 for in early days  
 we were young together:  
 well might we trust each  
                                   other.

Frey.

6. In Gýmir's courts  
 I saw walking  
 a maid for whom I long.  
 Her arms gave forth light  
 wherewith shone  
 all air and water.

7. Is more desirable  
 to me that maid  
 than to any youth  
 in early days;  
 yet will no one,  
 Æsir or Alfar,  
 that we together live.

Skirnir.

8. Give me but thy steed,  
 which can bear me through  
 the dusk, flickering flame,  
 and that sword,  
 which brandishes itself  
 against the Jötuns' race.

Frey.

9. I will give thee my steed,  
 which can bear thee through  
 the dusk, flickering flame,  
 and that sword,  
 which will itself brandish,  
 if he is bold who raises it.

Skirnir speaks to the horse.

10. Dark it is without,  
 'tis time, I say, for us to go  
 across the misty fells,  
 over the Thursar's land:  
 we shall both return,  
 or the all-potent Jötun  
 will seize us both.

Skirnir rides to Jötunheim,  
 to Gýmir's mansion, where  
 fierce dogs were chained at  
 the gate of the enclosure  
 that was round Gýmir's  
 hall. He rides on to where  
 a cowherd was sitting on  
 a mound, and says to him:

11. Tell me, cowherd!  
 as on the mound thou sittest,  
 and watchest all the ways,  
 how I to the speech may  
                                   come,

of the young maiden,  
 for Gýmir's dogs?

Cowherd.

24. Either thou art death-  
                                   doomed,  
 or thou art a departed one.  
 Speech wilt thou  
 ever lack  
 with the good maid of Gýmir.

Skirnir.

13. Better choices than  
                                   to whine  
 there are for him  
 who is prepared to die:



for one day  
was my age decreed,  
and my whole life deter-  
mined.

Gerd.

14. What is that sound of  
sounds,  
which I now sounding hear  
within our dwelling?  
The earth is shaken,  
and with it all  
the house of Gýmir trembles.

A serving-maid.

15. A man is here without,  
dismounted from his horse's  
back:  
he lets his steed browse on  
the grass.

Gerd.

16. Bid him enter  
into our hall,  
and drink of the bright mead;  
although I fear  
it is my brother's slayer  
who waits without.

17. Who is this of the  
Alfar's,  
or of the Æsir's sons,  
or of the wise Vanir's?  
Why art thou come alone,  
through the hostile fire,  
our halls to visit?

Skirnir.

18. I am not of the Alfar's,

nor of the Æsir's sons,  
nor of the wise Vanir's;  
yet I am come alone,  
through the hostile fire,  
your halls to visit.

19. Apples all-golden  
I have here eleven:  
these I will give thee, Gerd,  
thy love to gain,  
that thou mayest say that  
to thee lives dearest. [Frey

Gerd.

20. The apples eleven  
I never will accept  
for any mortal's pleasure;  
nor will I and Frey,  
while our lives last,  
live both together.

Skirnir.

21. The ring too I will  
which was burnt [give thee,  
with the young son of Odin.  
Eight of equal weight  
will from it drop,  
every ninth night.

Gerd.

22. The ring I will not  
accept,  
burnt though it may have  
been  
with the young son of Odin.  
I have no lack of gold  
in Gýmir's courts;  
for my father's wealth I share.



Skirnir.

23. Seest thou this sword,  
                     young maiden!  
 thin, glittering-bright,  
 which I have here in hand?  
 I thy head will sever  
 from thy neck,  
 if thou speakst not favour-  
                     ably to me.

Gerd.

24. Suffer compulsion  
 will I never,  
 to please any man;  
 yet this I foresee,  
 if thou and Gýmir meet,  
 ye will eagerly engage in  
                     fight.

Skirnir.

25. Seest thou this sword,  
                     young maiden!  
 thin, glittering-bright,  
 which I have here in hand?  
 Beneath its edge  
 shall the old Jötun fall:  
 thy sire is death-doomed.

26. With a taming-wand I  
                     smite thee,  
 and I will tame thee,  
 maiden! to my will.  
 Thou shalt go thither,  
 where the sons of men  
 shall never more behold thee.

27. On an eagle's mount  
 thou shalt early sit,  
 looking and turned towards  
                     Hel.

Food shall to thee more  
                     loathsome be  
 than is to any one  
 the glistening serpent among  
                     men.

28. As a prodigy thou  
                     shalt be,  
 when thou goest forth;  
 Hrímnr shall at thee gaze,  
 all beings at thee stare;  
 more wide-known thou shalt  
                     become  
 than the watch among the  
                     gods<sup>1</sup>,  
 if thou from thy gratings  
                     gape.

29. Solitude and disgust,  
 bonds and impatience,  
 shall thy tears with grief  
                     augment.

Set thee down,  
 and I will tell thee of  
 a whelming flood of care,  
 and a double grief.

30. Terrors shall bow thee  
 the livelong day, [down  
 in the Jötuns' courts.  
 To the Hrímthursar's halls,  
 thou shalt each day  
 crawl exhausted,

1) Heimdall.



ioyless crawl;  
wail for pastime  
shalt thou have,  
and tears and misery.

31. With a three-headed  
Thurs  
thou shalt be ever bound,  
or be without a mate.  
Thy mind shall tear thee  
from morn to morn:  
as the thistle thou shalt be  
which has thrust itself  
on the house-top.

32. To the wold I have been,  
and to the humid grove,  
a magic wand to get.  
A magic wand I got.

33. Wroth with thee is Odin,  
wroth with thee is the Æsir's  
prince;  
Frey shall loathe thee,  
even ere thou, wicked maid!  
shalt have felt  
the gods' dire vengeance.

34. Hear ye, Jötuns!  
hear ye, Hrimthursar!  
sons of Suttung!  
also ye, Æsir's friends!  
how I forbid,  
how I prohibit  
man's joy unto the damsel,  
man's converse to the damsel.

35. Hrimgrimnir the Thurs  
is named,

that shall possess thee,  
in the grating of the dead  
beneath;  
there shall wretched thralls,  
from the tree's roots,  
goats' water give thee.  
Other drink shalt thou,  
maiden! never get,  
either for thy pleasure,  
or for my pleasure.

36. Purs<sup>1</sup> I cut for thee,  
and three letters more:  
ergi, and œði,  
and ôþola.  
So will I cut them out,  
as I have cut them in,  
if there need shall be.

Gerd.

37. Hail rather to thee,  
youth!  
and accept an icy cup,  
filled with old mead;  
although I thought not  
that I ever should  
love one of Vanir race.

Skirnir.

38. All my errand  
will I know,  
ere I hence ride home.  
When wilt thou converse  
hold  
with the powerful  
son of Niörd?

1) purs, &c. the names of magical runes.



Gerd.

39. Barri the grove is named,  
which we both know,  
the grove of tranquil paths.  
Nine nights hence,  
there to Niörd's son  
Gerd will grant delight.

Skirnir then rode home.  
Frey was standing without,  
and spoke to him, asking  
tidings:

40. Tell me, Skirnir!  
ere thou thy steed unsaddlest,  
and a foot hence thou goest,  
what thou hast accomplished

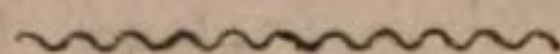
in Jötunheim,  
for my pleasure or thine?

Skirnir.

41. Barri the grove is named,  
which we both know,  
the grove of tranquil paths.  
Nine nights hence,  
there to Niörd's son  
Gerd will grant delight.

Frey.

42. Long is one night,  
yet longer two will be;  
how shall I three endure.  
Often a month to me  
less has seemed  
than half a night of longing.





# Rígs mál.

---

## The Lay of Rîg.

In ancient Sagas it is related that one of the Æsir named Heimdall, being on a journey to a certain sea-shore, came to a village, where he called himself Rîg. In accordance with this Saga is the following:

1. In ancient days, they say,  
along the green ways went  
the powerful and upright  
sagacious As,  
the strong and active Rîg,  
his onward course pursuing.

2. Forward he went  
on the mid-way,  
and to a dwelling came.  
The door stood ajar,  
he went in,  
fire was on the floor.  
The man and wife sat there,  
hoary-haired, by the hearth,  
Ai and Edda,  
in old guise clad.

3. Rîg would counsel

give to them both,  
and himself seated  
in the middle seat,  
having on either side  
the domestic pair.

4. Then Edda from the  
took a loaf, [ashes  
heavy and thick,  
and with bran mixted;  
more besides she laid  
on the middle of the board;  
there in a bowl was broth  
on the table set,  
there was a calf boiled,  
of cates most excellent.

5. Then rose he up,  
prepared to sleep:



Rîg would counsel  
give to them both;  
laid him down  
in the middle of the bed;  
the domestic pair lay  
one on either side.

6. There he continued  
three nights together,  
then departed  
on the mid-way.  
Nine months then  
passed way.

7. Edda a child brought  
forth:  
they with water sprinkled  
its swarthy skin,  
and named it Thræl.

8. It grew up,  
and well it throve;  
of its hands  
the skin was shriveled,  
the knuckles knotty,  
\* \* \*  
and the fingers thick;  
a hideous countenance it  
a curved back, [had,  
and protruding heels.

9. He then began  
his strength to prove,  
bast to bind,  
make of it loads;  
then faggots carried home,  
the livelong day.

10. Then to the dwelling  
came

a woman walking,  
scarred were her foot-soles,  
her arms sunburnt,  
her nose compressed,  
her name was Thý.

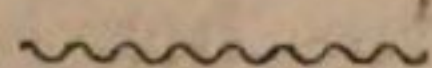
11. In the middle seat  
herself she placed;  
by her sat  
the house's son.  
They spoke and whispered,  
prepared a bed,  
Thræl and Thý,  
and days of care.

12. Children they begat,  
and lived content:  
There names, I think, were  
Hreimr and Fiðsnir,  
Klûr and Kleggi,  
Kefsir, Fûlnir,  
Drumb, Digraldi,  
Drött and Hösvir,  
Lût and Leggialdi.  
Fences they erected,  
fields manured,  
tended swine,  
kept goats,  
dug turf.

13. The daughters were  
Drumba and Kumba,  
Ökkvinkâlf, and Arinnefia,  
Ysia and Ambâtt,  
Eikintiasna,  
Tötrughypia,  
and Trönubeina,



whence are sprung  
the race of thralls.



14. Rîg then went on,  
in a direct course,  
and came to a house;  
the door stood ajar:  
he went in;  
fire was on the floor,  
man and wife sat there  
engaged at work.

15. The man was planing  
wood for a weaver's beam;  
his beard was trimmed,  
a lock was on his forehead,  
his shirt close;  
his chest stood on the floor.

16. His wife sat by,  
plied her rock,  
with outstretched arms,  
prepared for clothing.  
A hood was on her head,  
a loose sark over her breast,  
a kerchief round her neck,  
studs on her shoulders.  
Afi and Amma  
owned the house.

17. Rîg would counsel  
give to them both;  
rose from the table,  
prepared to sleep;  
laid him down  
in the middle of the bed,  
the domestic pair lay  
one on either side.

18. There he continued  
three nights together.  
Nine months then  
passed away.

Amma a child brought forth,  
they with water sprinkled it,  
and called it Karl.  
The mother in linen swathed  
the ruddy redhead:  
its eyes twinkled.

19. It grew up,  
and well throve;  
learned to tame oxen,  
make a plough,  
houses build,  
and barns construct,  
make carts,  
and the plough drive.

20. Then they home con-  
veyed  
a lass with pendent keys,  
and goatskin kirtle;  
married her to Karl.  
Snör was her name,  
under a veil she sat.  
The couple dwelt together,  
rings exchanged,  
spread couches,  
and a household formed.

21. Children they begat,  
and lived content.  
Hal and Dreng, these were  
named,  
Held, Thegn, Smith,  
Breidrbôndi,  
Bundinskegg,



Búi and Boddi,  
Brattskegg and Segg.

22. But [the daughters]  
were thus called,  
by other names:  
Snót, Brûd, Svanni,  
Svarri, Sprakki,  
Fliôd, Sprund, and Vîf,  
Feima, Ristil;  
whence are sprung  
the races of churls.

~~~~~  
23. Rîg then went thence,  
in a direct course,  
and came to a hall:  
the entrance looked south-  
ward,  
the door was half closed,  
a ring was on the door-post.

24. He went in;  
the floor was strewed,  
a couple sat  
facing each other,  
Fadir and Modir,  
with fingers playing.

25. The husband sat,  
and twisted string,  
bent his bow,  
and arrow-shafts prepared;  
but the housewife  
looked on her arms,  
smoothed her veil,  
and her sleeves fastened;

26. her head-gear adjusted.  
A clasp was on her breast;

ample her robe,  
her sark was blue;  
brighter was her brow,  
her breast fairer,  
her neck whiter  
than driven snow.

27. Rîg would counsel  
give to them both,  
and himself seated  
on the middle seat,  
having on either side  
the domestic pair.

28. Then took Môdir  
a figured cloth  
of white linen,  
and the table decked.  
She then took  
thin cakes  
of snow-white wheat,  
and on the table laid.

29. She set forth salvers  
full, adorned with silver,  
on the table game and pork,  
and roasted birds.  
In a can was wine;  
the cups were ornamented.  
They drank and talked;  
the day was fast departing,  
Rîg would counsel  
give to them both.

30. Rîg then rose,  
the bed prepared;  
there he then remained  
three nights together,  
then departed  
on the mid-way.



Nine months after that  
passed away.

31. Môdir then brought  
                                forth a boy:  
in silk they wrapped him,  
with water sprinkled him,  
and named him Jarl.  
Light was his hair,  
bright his cheeks,  
his eyes piercing  
as a young serpent's.

32. There at home  
Jarl grew up,  
learned the shield to shake,  
to fix the string,  
the bow to bend,  
arrows to shaft,  
javelins to hurl,  
spears to brandish,  
horses to ride,  
dogs to let slip,  
swords to draw,  
swimming to practise.

33. Thither from the forest  
Rîg walking,                   [came  
Rîg walking:  
runes he taught him,  
his own name gave him,  
and his own son declared him,  
whom he bade possess  
his alodial fields,  
his alodial fields,  
his ancient dwellings.

34. Jarl then rode thence,  
through a murky way,  
over humid fells,  
till to a hall he came.  
His spear he brandished,  
his shield he shook,  
made his horse curvet,  
and his falchion drew,  
strife began to raise,  
the field to redden,  
carnage to make;  
and conquer lands.

35. Then he ruled alone  
over eight vills,  
riches distributed,  
gave to all  
treasures and precious things;  
lank-sided horses,  
rings he dispersed,  
and collars cut in pieces.<sup>1</sup>

36. The nobles drove  
through humid ways,  
came to a hall,  
where Hersir dwelt;  
there they found  
a slender maiden,  
fair and elegant,  
Erna her name.

37. They demanded her,  
and conveyed her home,  
to Jarl espoused her;  
she under the linen<sup>2</sup> went.  
They together lived,

1) A common practice: the pieces served as money.

2) The nuptial veil.



and well throve,  
had offspring,  
and old age enjoyed.

38. Bur was their eldest,  
Barn the second,  
Jôd and Adal,  
Arfi, Mög,  
Nid and Nidjung.  
They learned games;  
Son and Svein  
swam and at tables played.  
One was named Kund,  
Kon was youngest.

39. There grew up  
Jarl's progeny;  
horses they broke,  
curved shields,  
cut arrows,  
brandished spears.

40. But the young Kon  
understood runes,  
æfin-runes,  
and aldr-runes;  
he moreover knew  
men to preserve,  
edges to deaden,  
the sea to calm.

41. He knew the voice  
                    of birds,  
how fires to mitigate,  
assuage and quench;

sorrows to allay.

He of eight men had  
the strength and energy.

42. He with Rîg Jarl  
in runes contended,  
artifices practised,  
and superior proved;  
then aquired  
Rîg to be called,  
and skilled in runes.

43. The young Kon rode  
through swamps and forests,  
hurled forth darts,  
and tamed birds.

44. Then sang the crow,  
sitting lonely on a bough!  
"Why wilt thou, young Kon:  
tame the birds?  
rather shouldst thou, young  
on horses ride [Kon!

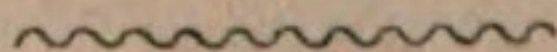
\*                      \*

and armies overcome.

45. Nor Dan nor Danp  
halls more costly had,  
nobler paternal seats,  
than ye had.

They well knew how  
the keel to ride,  
the edge to prove,  
wounds to inflict.

The rest is wanting.





## Ægisdrekka, eða Lokasenna, eða Lokaglepsa.

---

### Ægir's Compotation or Loki's Altercation.

Ægir, who is also named Gýmir, had brewed beer for the Æsir, after he had got the great kettle, as has been already related. To the entertainment came Odin and his wife Frigg. Thór did not come, being in the East, but his wife Sif was there, also Bragi and his wife Idun, and Tý, who was one-handed, Fenrisulf having bitten off his hand while being bound. Besides these there were Niörd and his wife Skadi, Frey and Freyia, and Odin's son Vidar. Loki too was there, and Frey's attendants, Byggvir and Beyla. Many other Æsir and Alfar were also present.

Ægir had two servants, Fimafeng and Eldir. Bright gold was there used instead of fire-light. The beer served itself to the guests. The place was a great sanctuary. The guests greatly praised the excellence of Ægir's servants. This Loki could not hear with patience, and so slew Fimafeng; whereupon the Æsir shook their shields, exclaimed against Loki, chased him into the forest, and then returned to drink. Loki came again, and found Eldir standing without, whom he thus addressed:



1. Tell me, Eldir!  
 ere thou thy foot settest  
 one step forward,  
 on what converse  
 the sons of the triumphant  
 at their potation? [gods  
 Eldir.

2. Of their arms converse,  
 and of their martial fame,  
 the sons of the triumphant  
 gods.

Of the Æsir and the Alfar  
 that are here within  
 not one has a friendly word  
 for thee.

Loki.

3. I will go  
 into Ægir's halls,  
 to see the compotation.  
 Strife and hate  
 to the Æsir's sons I bear,  
 and will mix their mead  
 with bale.

Eldir.

4. Knowest thou not that  
 if thou goest  
 into Ægir's halls  
 to see the compotation,  
 but contumely and clamour  
 pourest forth on the kindly  
 powers,  
 they will wipe it all off on  
 thee?

Loki.

5. Knowest thou not, Eldir,

that if we two  
 with bitter words contend,  
 I shall be rich  
 in answers,  
 if thou sayest too much?

Loki then went into the hall,  
 but when those present saw  
 who was come in, they all  
 sat silent.

Loki.

6. I Lopt am come thirsty  
 into this hall,  
 from a long journey,  
 to beseech the Æsir  
 one draught to give me  
 of the bright mead.

7. Why gods! are ye so  
 so reserved, [silent,  
 that ye cannot speak?

A seat and place  
 choose for me at your board,  
 or bid me hie me hence.

Bragi.

8. A seat and place  
 will the Æsir never  
 choose for thee at their board;  
 for well the Æsir know  
 for whom they ought to hold  
 a joyous compotation.

Loki.

9. Odin! dost thou remember  
 when we in early days  
 blended our blood together?  
 When to taste beer



thou didst constantly refuse,  
unless to both 'twas offered?

Odin.

10. Rise up, Vidar!  
and let the wolf's sire  
sit at our compotation;  
that Loki may not utter  
words of contumely  
in Ægir's hall.

Vidar then rising, presented  
Loki with drink, who be-  
fore drinking thus addressed  
the Æsir:

11. Hail, Æsir!  
Hail, Asyniur!  
And ye, all-holy gods!  
all, save that one As,  
who sits within there,  
Bragi, on yonder bench.

Bragi.

12. A horse and falchion  
I from my stores will give  
thee,  
and also with a ring reward  
thee,  
if thou the Æsir wilt not  
requite with malice.  
Provoke not the gods against  
thee.

Loki.

13. Of horse and rings  
wilt thou ever, Bragi!  
be in want.  
Of the Æsir and the Alfar,

that are here present,  
in conflict thou art the most  
backward,  
and in the play of darts  
most timid.

Bragi.

14. I know that were I  
without,  
as I am now within,  
the hall of Ægir,  
I thy head would  
bear in my hand,  
and so for lying punish thee.

Loki.

15. Valiant on thy seat art  
thou, Bragi!  
but so thou shouldst not be,  
Bragi, the bench's pride!  
Go and fight,  
if thou art angry;  
a brave man sits not con-  
sidering.

Idun.

16. I pray thee, Bragi!  
let avail the bond of chil-  
dren,  
and of all adopted sons,  
and to Loki speak not  
in reproachful words,  
in Ægir's hall.

Loki.

17. Be silent, Idun!  
of all women I declare thee  
most fond of men,



since thou thy arms,  
carefully washed, didst twine  
round thy brother's murderer.

Idun.

18. Loki I address not  
with opprobrious words,  
in Ægir's hall.  
Bragi I soothe,  
by beer excited.  
I desire not that angry ye  
fight.

Gefion.

19. Why will ye, Æsir  
here within, [twain,  
strive with reproachful  
words?  
Loft perceives not  
that he is deluded,  
and is urged on by fate.

Loki.

20. Be silent, Gefion!  
I will now just mention,  
how that fair youth  
thy mind corrupted,  
who thee a necklace gave,  
and around whom thou thy  
limbs didst twine?

Odin.

21. Thou art raving, Loki!  
and hast lost thy wits,  
in calling Gefion's anger on  
thee;  
for all men's destinies,

I ween, she knows  
as thoroughly as I do.

Loki.

22. Be silent, Odin!  
Thou never couldst allot  
conflicts between men:  
oft hast thou given to those  
to whom thou oughtest not —  
victory to cowards.

Odin.

23. Knowest thou that I  
gave  
to those I ought not —  
victory to cowards?  
Thou wast eight winters  
on the earth below,  
a milch cow and a woman,  
and didst there bear children.  
Now that, methinks, be-  
tokens a base nature.

Loki.

24. But, it is said, thou  
wentest  
with tottering steps in Samsö,  
and knocked at houses as a  
Vala.  
In likeness of a fortune  
teller,  
thou wentest among people;  
Now that, methinks, beto-  
kens a base nature.

Frigg.

25. Your doings  
ye should never



publish among men,  
what ye, Æsir twain,  
did in days of yore.  
Ever forgotten be men's former deeds!

Loki.

26. Be thou silent, Frigg!  
Thou art Fiörgyn's daughter,  
and ever hast been fond of  
men,  
since Ve and Vili, it is said,  
thou, Vidrir's wife, didst  
both to thy bosom take.

Frigg.

27. Know thou that if I  
in Ægir's halls, [had,  
a son like Baldr,  
out thou shouldst not go  
from the Æsir's sons:  
thou should'st have been  
fiercely assailed.

Loki.

28. But wilt thou, Frigg!  
that of my wickedness  
I more recount?  
I am the cause  
that thou seest not  
Baldr riding to the halls.

Freyia.

29. Mad art thou, Loki!  
in recounting  
thy foul misdeeds.  
Frigg, I believe,

knows all that happens,  
although she says it not.

Loki.

30. Be thou silent, Freyia!  
I know thee full well;  
thou art not free from vices:  
of the Æsir and the Alfar,  
that are herein,  
each has been thy paramour.

Freyia.

31. False is thy tongue.  
Henceforth it will, I think,  
prate no good to thee.  
Wroth with thee are the Æsir,  
and the Asyniur.  
Sad shalt thou home depart.

Loki.

32. Be silent, Freyia!  
Thou art a sorceress,  
and with much evil blended;  
since against thy brother  
thou  
the gentle powers excited.  
And then, Freyia! what  
didst thou do?

Niörd.

33. It is no great wonder,  
if silk-clad dames  
get themselves husbands,  
lovers;  
but 'tis a wonder that a  
wretched As,  
that has borne children,  
should herein enter.



Loki.

34. Be silent, Niörd!  
Thou wast sent eastward  
hence,  
a hostage from the gods.  
Hýmir's daughter had thee  
for an utensil,  
and flowed into thy mouth.<sup>1</sup>

Niörd.

35. 'Tis to me a solace,  
as I a long way hence  
was sent, a hostage from  
the gods,  
that I had a son,  
whom no one hates,  
and accounted is a chief  
among the Æsir.

Loki.

36. Cease now, Niörd!  
in bounds contain thyself;  
I will no longer keep it  
secret:  
it was with thy sister  
thou hadst such a son;  
hardly worse than thyself.

Tý.

37. Frey ist best  
of all the exalted gods  
in the Æsir's courts:  
no maid he makes to weep,

no wife of man,  
and from bonds looses all.

Loki.

38. Be silent, Tý!  
Thou couldst never settle  
a strife 'twixt two;  
of thy right hand also  
I must mention make,  
which Fenrir from thee tore.

Tý.

39. I of a hand am wanting,  
but thou of honest fame;  
sad is the lack of either.  
Nor is the wolf at ease:  
he in bonds must bide,  
until the gods' destruction.

Loki.

40. Be silent, Tý;  
to thy wife it happened  
to have a son by me.  
Nor rag nor penny ever  
hadst thou, poor wretch!  
for this injury.

Frey.

41. I the wolf see lying  
at the river's mouth,  
until the powers are swept  
away.  
So shalt thou be bound,

---

1) The events related in this strophe are probably a mere perversion, by the poet, of what we know of Niörd's history.



if thou art not silent,  
thou framer of evil.

Loki.

42. With gold thou boughtest  
Gýmir's daughter,  
and so gavest away thy  
sword:

but when Muspell's sons  
through the dark forest ride,  
thou, unhappy, wilt not  
have wherewith to fight.

Byggvir.

43. Know that were I of  
noble race,  
like Ingun's Frey,  
and had so fair a dwelling,  
than marrow softer I would  
bray  
that ill-boding crow,  
and crush him limb by limb.

Loki.

44. What little thing is  
that I see  
wagging its tail,  
and snapping eagerly?  
At the ears of Frey  
thou shouldst ever be,  
and clatter under mills.

Byggvir.

45. Byggvir I am named,  
and am thought alert,  
by all gods and men;  
therefore am I joyful  
here,  
that all the sons of Hropt

drink beer together.

Loki.

46. Be silent, Byggvir!  
Thou couldst never  
dole out food to men,  
when, lying in thy truckle  
bed,  
thou wast not to be found,  
while men were fighting.

Heimdall.

47. Loki, thou art drunk,  
and hast lost thy wits.  
Why dost thou not leave  
off, Loki?  
But drunkenness  
so rules every man,  
that he knows not of his  
garrulity.

Loki.

48. Be silent, Heimdall!  
For thee in early days  
was that hateful life decreed:  
with a wet back  
thou must ever be,  
and keep watch as guardian  
of the gods.

Skadi.

49. Thou art merry, Loki!  
Not long wilt thou  
frisk with an unbound tail;  
for thee, on a rock's point,  
with the entrails of thy ice-  
cold son,  
the gods will bind.



Loki.

50. Know, if on a rock's  
point,  
with the entrails of my ice-  
cold son,  
the gods will bind me,  
that first and foremost  
I was at the slaying,  
when we assailed Thiassi.  
Skadi.

51. Know, if first and  
foremost  
thou wast at the slaying,  
when ye assailed Thiassi,  
that from my dwellings  
and fields shall to thee  
ever cold counsels come.

Loki.

52. Milder wast thou of  
to Laufey's son, [speech  
when to thy bed thou didst  
invite me.  
Such matters must be men-  
tioned,  
if we accurately must  
recount our vices.

Then came Sif forth, and  
poured out mead for Loki  
in an icy cup, saying:

53. Hail to thee, Loki!  
and this cool cup receive,  
full of old mead:  
at least me alone,  
among the blameless Æsir  
leave stainless. [race,

He took the horn, drank,  
and said:

54. So alone shouldst thou  
be,  
hadst thou strict and prudent  
been  
towards thy mate;  
but one I know,  
and, I think, know him well,  
a favoured rival of Hlorridi,  
and that is the wily Loki.

Beyla.

55. The fells all tremble:  
I think Hlorridi  
is from home journeying.  
He will bid be quiet  
him who here insults  
all gods and men.

Loki.

56. Be silent, Beyla!  
Thou art Byggvir's wife,  
and with much evil mingled:  
never came a greater monster  
among the Æsir's sons.  
Thou art a dirty strumpet.

Thôr then came in and  
said:

57. Silence, thou impure  
being!

My mighty hammer, Miöllnir,  
shall stop thy prating.  
I will thy head  
from thy neck strike;  
then will thy life be ended.



Loki.

58. Now the son of earth  
is hither come.

Why dost thou chafe so,  
Thôr?

Thou wilt not dare do so,  
when with the wolf thou  
hast to fight,  
and he the all-powerful  
father swallows whole.

Thôr.

59. Silence, thou impure  
being!

My mighty hammer, Miöll-  
nir,

shall stop thy prating.

Up I will hurl thee  
to the east region,  
and none shall see thee after.

Loki.

60. Of thy eastern travels  
thou shouldest never  
to people speak,  
since in a glove-thumb  
thou, Einheri! wast doubled  
up,

and hardly thoughtest thou  
wast Thôr.

Thôr.

61. Silence, thou impure  
being!

My mighty hammer, Miöll-  
nir,

shall stop thy prating:

with this right hand I,  
Hrûngnir's bane,  
will smite thee,  
so that thy every bone be  
broken.

Loki.

62. 'Tis my intention  
a long life to live,  
though with thy hammer  
thou dost threaten me.

Skrymir's thongs  
seemed to thee hard,  
when at the food thou  
couldst not get,  
when, in full health, of  
hunger dying.

Thôr.

63. Silence, thou impure  
being!

My mighty hammer, Miöll-  
nir,

shall stop thy prating.

Hrûngnir's bane  
shall cast thee down to Hel,  
beneath the gratings of the  
dead.

Loki.

64. I have said before the  
Æsir,

I have said before the Æsir's  
sons,

that which my mind sug-  
gested:

but for thee alone

will I go out;



because I know that thou  
wilt fight.

65. Ægir! thou hast  
brewed beer;  
but thou never shalt hence-  
forth

a compotation hold.

All thy possessions,  
which are herein,  
flame shall play over,  
and on thy back shall burn  
thee.

After this Loki, in the  
likeness of a salmon, cast  
himself into the waterfall  
of Frânângr, where the  
Æsir caught him, and  
bound him with the entrails

of his son Nari; but his  
other son, Narfi, was chan-  
ged into a wolf. Skadi  
took a venomous serpent,  
and fastened it up over  
Loki's face. The venom  
trickled down from it. Sigyn,  
Loki's wife, sat by, and  
held a basin under the ve-  
nom; and when the basin  
was full, carried the venom  
out. Meanwhile the venom  
dropped on Loki, who  
shrank from it so violently  
that the whole earth trem-  
bled. This causes what  
are now called earthquakes.



## Fiölsvinnsmál.

### The Lay of Fiölsvith.

1. From the outward wall  
he saw one ascending to  
the seat of the giant race.

Fiölsvith.

Along the humid ways  
haste thee back hence,  
here, wretch! is no place  
for thee.

2. What monster is it  
before the fore-court stand-  
ing,  
and hovering round the  
perilous flame?  
Whom dost thou seek?  
Of what art thou in quest?  
Or what, friendless being!  
desirest thou to know?

Wanderer.

3. What monster is that,  
before the fore-court stan-  
ding,

who to the wayfarer offers  
not hospitality?

Void of honest fame,  
prattler! hast thou lived:  
but hence hie thee home.

Fiölsvith.

4. Fiölsvith is my name;  
wise I am of mind,  
though of food not prodigal.  
Within these courts  
thou shalt never come:  
so now, wretch! take thy-  
self off.

Wanderer.

5. From the eye's delight  
few are disposed to hurry,  
where there is something  
pleasant to be seen.  
These walls, methinks,  
shine around golden halls.  
Here I could live contented  
with my lot.



Fiölsvith.

6. Tell me, youth;  
of whom thou art born,  
or of what race hast sprung.

Wanderer.

7. Vindkald I am called,  
Várkald was my father  
named,  
his sire was Fiölkald.

8. Tell me, Fiölsvith!  
that which I will ask thee,  
and I desire to know:  
who here holds sway,  
and has power over  
these lands and costly halls?

Fiölsvith.

9. Menglöd is her name,  
her mother her begat  
with Svaf, Thorin's son.  
She here holds sway,  
and has power over  
these lands and costly halls.

Vindkald.

10. Tell me Fiölsvith! etc.  
what the grate is called,  
than which among the gods  
mortals never saw a greater  
artifice?

Fiölsvith.

11. Thrymgiöll it is called,  
and Solblindi's  
three sons constructed it:  
a fetter fastens  
every wayfarer,

who lifts it from its opening.

Vindkald.

12. Tell me, Fiölsvith! etc.  
what that structure is called,  
than which among the gods  
mortals never saw a greater  
artifice?

Fiölsvith.

13. Gastropnir it is called,  
and I constructed it  
of Leirbrimir's limbs.  
I have so supported it,  
that it will ever stand  
while the world lasts.

Vindkald.

14. Tell me, Fiölsvith! etc.  
what those dogs are called,  
that chase away the gian-  
tesses,  
and safety to the fields  
restore?

Fiölsvith.

15. Gifr the one is called,  
the other Geri,  
if thou that wouldst know.  
Eleven watches  
they will keep,  
until the powers perish.

Vindkald.

16. Tell me, Fiölsvith! etc.  
whether any man  
can enter



while those fierce assailants  
sleep?

Fiölsvith.

17. Alternate sleep  
was strictly to them enjoined,  
since to the watch thy were  
appointed.

One sleeps by night,  
by day the other,  
so that no wight can enter  
if he comes.

Vindkald.

18. Tell me, Fiölsvith! etc.  
whether there is any food  
that men can get,  
such that they can run in  
while they eat?

Fiölsvith.

19. Two repasts  
lie in Vidofnir's wings,  
if thou that wouldst know:  
that is alone such food  
as men can give them,  
and run in while they eat.

Vindkald.

20. Tell me, Fiölsvith! etc.  
what that tree is called  
that with its branches  
spreads itself  
over every land?

Fiölsvith.

21. Mimameidir it is called;  
but few men know  
from what roots it springs:

it by that will fall  
which fewest know.  
Nor fire nor iron will  
harm it.

Vindkald.

22. Tell me, Fiölsvith! etc.  
to what the virtue is  
of that famed tree applied,  
which nor fire nor iron will  
harm?

Fiölsvith.

23. Its fruit shall  
on the fire be laid,  
for labouring women;  
out then will pass  
what would in remain:  
so is it a creator of mankind.

Vindkald.

24. Tell me, Fiölsvith! etc.  
what the cock is called  
that sits in that lofty tree,  
and all-glittering is with  
gold?

Fiölsvith.

25. Vidofnir he is called;  
in the clear air he stands,  
in the boughs of Mima's tree:  
afflictions only brings,  
together indissoluble,  
the swart bird at his lonely  
meal.

Vindkald.

26. Tell me, Fiölsvith! etc.  
whether there be any weapon,



before which Vidofnir may  
fall to Hel's abode?

Fiölsvith.

27. Hævatein the twig is  
named,  
and Lopt plucked it,  
down by the gate of Death.  
In an iron chest it lies  
with Sinmœra,  
and is with nine strong  
locks secured.

Vindkald.

28. Tell me, Fiölsvith! etc.  
whether he will alive return,  
who seeks after,  
and will take, that rod?

Fiölsvith.

29. He will return  
who seeks after,  
and will take, the rod,  
if he bears that  
which few possess  
to the dame of the glassy  
clay.

Vindkald.

30. Tell me, Fiölsvith! etc.  
whether there is any treasure,  
that mortals can obtain,  
at which the pale giantess  
will rejoice?

Fiölsvith.

31. The bright sickle  
that lies in Vidofnir's wings,  
thou in a bag shalt bear,

and to Sinmœra give,  
before she will think fit  
to lend an arm for conflict.

Vindkald.

32. Tell me, Fiölsvith! etc.  
what this hall is called,  
which is girt round  
with a curious flickering  
flame?

Fiölsvith.

33. Hyr it is called,  
and it will long  
tremble as on a lance's  
point.

This sumptuous house  
shall, for ages hence,  
be but from hearsay known.

Vindkald.

34. Tell me, Fiölsvith! etc.  
which of the Æsir's sons  
has that constructed,  
which within the court I  
saw?

Fiölsvith.

35. Uni and Iri,  
Bari and Ori,  
Var and Vegdrasil,  
Dorri and Uri,  
Delling and Atvard,  
Lidskiâlf, Loki.

Vindkald.

36. Tell me, Fiölsvith! etc.  
what that mount is called,  
on which I see



a splendid maiden stand?

Fiölsvith.

37. Hyfiaberg 'tis called,  
and long has it a solace been  
to the bowed-down and  
sorrowful:

each woman becomes  
healthy,  
although a year's disease  
she have,  
if she can but ascend it.

Vindkald.

38. Tell me, Fiölsvith! etc.  
how those maids are called,  
who sit at Menglöd's knees  
in harmony together?

Fiölsvith.

39. Hlíf the first is called,  
the second is Hlífthursa,  
the third Thiodvarta,  
Biört and Blid,  
Blidr, Fríd,  
Eir and Örboda.

Vindkald.

40. Tell me, Fiölsvith! etc.  
whether they protect  
those who offer to them,  
if it should, be needful?

Fiölsvith.

41. Every summer  
in which men offer to them,  
at the holy place,  
no pestilence so great shall  
come

to the sons of men,  
but they will free each from  
peril.

Vindkald.

42. Tell me, Fiölsvith! etc.  
whether there is any man  
that may in Menglöd's  
soft arms sleep?

Fiölsvith.

43. There is no man  
who may in Menglöd's  
soft arms sleep,  
save only Svipdag;  
to him the sun-bright maid  
is for wife betrothed.

Vindkald.

44. Set the doors open!  
Let the gate stand wide;  
here thou mayest Svipdag  
but yet go learn [see;  
if Menglöd will  
accept my love.

Fiölsvith.

45. Hear, Menglöd!  
A man is hither come:  
go and behold the stranger;  
the dogs rejoice;  
the house has itself opened.  
I think it must be Svipdag.

Menglöd.

46. Fierce ravens shall,  
on the high gallows,  
tear out thy eyes,  
if thou art lying,



that hither from afar is come  
the youth unto my halls.

47. Whence art thou come?  
Whence hast thou jour-  
neyed?

How do thy kindred call  
thee?

Of thy race and name  
I must have a token,  
if I was betrothed to thee.

Svipdag.

48. Svipdag I am named,  
Sólbiart was my father na-  
med;

thence the winds on the cold  
ways drove me.

Urd's decree  
may no one gainsay,  
however lightly uttered.

Menglöd.

49. Welcome thou art:  
my will I have obtained;

greeting a kiss shall follow.  
A sight unlooked-for  
gladdens most persons,  
when one the other loves.

50. Long have I sat  
on my loved hill,  
day and night  
expecting thee.

Now that is come to pass  
which I have hoped,  
that thou, dear youth, again  
to my halls art come.

Svipdag.

51. Longing I have under-  
gone

for thy love;  
and thou, for my affection.  
Now it is certain,  
that we shall pass  
our lives together.



# Hyndluljóð.

## The Lay of Hyndla.

Freyia rides with her favourite Ottar to Hyndla, a Vala, for the purpose of obtaining information respecting Ottar's genealogy, such information being required by him in a legal dispute with Angantyr. Having obtained this, Freyia further requests Hyndla to give Ottar a potion (minnisöl) that will enable him to remember all that has been told him. This she refuses, but is forced to comply by Freyia having encircled her cave with flames. She gives him the potion, but accompanied by a malediction, which is by Freyia turned to a blessing.

Freyia.

1. Wake, maid of maids!  
Wake, my friend!  
Hyndla! Sister!  
who in the cavern dwellest.  
Now there is dark of darks;  
we will both  
to Valhall ride,  
and to the holy fane.

2. Let us Heriafather pray  
into our minds to enter,  
he gives and grants

gold to the deserving.  
He gave to Hermôd  
a helm and corslet,  
and from him Sigmund  
a sword received.

3. Victory to his sons he  
gives,  
but to some riches;  
eloquence to the great,  
and to men, wit;  
fair wind he gives to traders,



but poesy to skallds;  
valour he gives  
to many a warrior.

4. She to Thôr will offer,  
she to him will pray,  
that to thee he may  
be well disposed;  
although he bears ill will  
to Jötun females.

5. Now of thy wolves  
take one  
from out the stall;  
let him run  
with runic rein.<sup>1</sup>

Hyndla.

6. Sluggish is thy hog  
the god's way to tread:

Freyia.

7. I will my noble  
palfrey saddle.

Hyndla.

8. False art thou, Freyia!  
who temptest me:  
by thy eyes thou showest it,  
so fixed upon us;  
while thou thy man hast  
on the dead-road,<sup>2</sup>  
the young Ottar,  
Innstein's son.

9. Dull art thou, Hyndla!  
methinks thou dreamest,

since thou sayest that my  
man

is on the dead-road with me;  
there where my hog sparkles  
with its golden bristles,  
hight Hildisvini,  
which for me made  
the two skilful dwarfs,  
Dáin and Nabbi.

From the saddle we will talk:  
let us sit,

and of princely  
families discourse,  
of those chieftains  
who from the gods descend.

They have contested  
for the dead's gold,  
Ottar the young  
and Angantýr.

10. A duty 'tis to act  
so that the young prince  
his paternal heritage may  
have,  
after his kindred.

11. An offer-stead to me  
he raised,  
with stones constructed;  
now is that stone  
as glass become.  
With the blood of oxen  
he newly sprinkled it.  
Ottar ever trusted  
in the Asyniur.

1) That is, with a rein inscribed with runes.  
road to Valhall.

2) The



12. Now let us reckon up  
the ancient families,  
and the races of  
exalted men.

Who are the Skiöldungs?

Who are the Skilfings?

Who the Ödlings?

Who the Ylfings?

Who the höld-born?

Who the hers-born?

The choicest race of men  
under heaven?

Hyndla.

13. Thou, Ottar! art  
of Innstein born,  
but Innstein was  
from Alf the Old,  
Alf was from Ulf.  
Ulf from Sæfari,  
but Sæfari  
from Svan the Red.

14. Thy father had a  
mother,  
for her necklaces famed,  
she, I think, was named  
Hlêdîs the priestess;  
Frôdi her father was,  
and her mother Friant:  
all that stock is reckoned  
among chieftains.

15. Ali was of old  
of men the strongest,  
Hálfðan before him,  
the highest of the Skiöldungs;  
(Famed were the wars

by those chieftains led)  
his deeds seemed to soar  
to the skirts of heaven.

16. By Eimund aided,  
chief of men,  
he Sigtrygg slew  
with the cold steel.  
He Almveig had to wife,  
first of women.

They begat and had  
eighteen sons.

17. From them the Skiöl-  
dungs,  
from them the Skilfings,  
from them the Ödlings,  
from them the Ynglings,  
from them the höld-born,  
from them the hers-born,  
the choicest race of men  
under heaven.

All that race is thine,  
Ottar Heimski!

18. Hildegun  
her mother was,  
of Svafa born  
and a sea-king.  
All that race is thine,  
Ottar Heimski!  
Carest thou this to know?  
Wishest thou a longer  
narrative?

19. Dag wedded Thora,  
mother of warriors:  
of that race were born  
the noble champions,  
Fradmar, Gyrd,



and the Frekis both,  
 Am, Jösur, Mar,  
 Alf the Old.  
 Carest thou this to know?  
 Wishest thou a longer  
                   narrative?

20. Ketil their friend was  
                   named,  
 heir of Klyp;  
 he was maternal grandsire  
 of thy mother.  
 Then was Fródi  
 yet before Kâri,  
 but the eldest born  
 was Alf.

21. Nanna was next,  
 Nökkvi's daughter;  
 her son was  
 thy father's kinsman,  
 ancient is that kinship.  
 I knew both  
 Brodd and Hörfi.  
 All that race is thine,  
 Ottar Heimski!

22. Isôlf, Asôlf,  
 Ölmôd's sons  
 and Skûrhild's  
 Skekkil's daughter;  
 thou shalt yet count  
 chieftains many.  
 All that race is thine,  
 Ottar Heimski!

23. Gunnar, Bâlk,  
 Grim, Arðskafi,  
 Jarnskiöld, Thôrir,

Ulf, Gînandi,  
 Búi and Brami,  
 Barri and Reifnir,  
 Tind and Tyrfinn,  
 the two Haddingis.  
 All that race is thine,  
 Ottar Heimski!

24. To toil and tumult  
 were the sons  
 of Arngrim born,  
 and of Eyfura:  
 ferocious berserker,  
 calamity of every kind,  
 by land and sea,  
 like fire they carried.  
 All that race is thine,  
 Ottar Heimski!

25. I knew both  
 Brodd and Hörfi,  
 they were in the court  
 of Hrôlf the Old;  
 all descended  
 from Jörmunrek,  
 son-in-law of Sigurd.  
 (Listen to my story)  
 the dread of nations,  
 him who Fafnir slew.

26. He was a king,  
 from Völsung sprung,  
 and Hiördís  
 from Hrödung;  
 but Eylimi  
 from the Ödlings.  
 All that race is thine,  
 Ottar Heimski!



27. Gunnar and Högni,  
sons of Giuki;  
and Gudrún likewise,  
their sister.

Guttorm was not  
of Giuki's race,  
although he brother was  
of them both.

All that race is thine,  
Ottar Heimski!

28. Harald Hildetönn,  
born of Hrærekir  
Slöngvanbaugi;  
he was a son of Aud,  
Aud the rich  
was Ivar's daughter;  
but Radbard was  
Randver's father.

They were heroes  
to the gods devoted.

All that race is thine,  
Ottar Heimski!

29. There were eleven  
Æsir reckoned,  
when Baldr on  
the pile was laid;  
him Vali showed himself  
worthy to avenge,  
his own brother:  
he the slayer slew.

All that race is thine,  
Ottar Heimski!

30. Baldr's father was  
son of Bur:  
Frey to wife had Gerd,

she was Gýmir's daughter,  
from Jötuns sprung  
and Aurboda;

Thiassi also  
was their relation,  
that haughty Jötun;  
Skadi was his daughter.

31. We tell thee much,  
and remember more:  
I admonish thee thus much  
to know.

Wishest thou yet a longer  
narrative?

32. Haki was not the worst  
of Hvedna's sons,  
and Hiörvard  
was Hvedna's father;  
Heid and Hrossthióf were  
of Hrímnr's race.

33. All the Valas are  
from Vidólf;  
all the soothsayers  
from Vilmeidr,  
all the sorcerers  
from Svarthöfdi;  
all the Jötuns  
come from Ymir.

34. We tell thee much,  
and more remember,  
I admonish thee thus much  
to know.

Wishest thou yet a longer  
narrative?

35. There was one born,  
in times of old,



with wondrous might en-  
dowed,  
of origin divine:  
nine Jötun maids  
gave birth  
to the gracious god,  
at the world's margin.

36. Giálp gave him birth,  
Greip gave him birth,  
Eistla gave him birth,  
and Angeia;  
Ulfrún gave him birth,  
and Eyrgiafa,  
Imd and Atla,  
and Járnsaxa.

37. The boy was nour-  
ished  
with the strength of earth,  
with the ice-cold sea,  
and with Sôn's blood.  
We tell thee much,  
and more remember.  
I admonish thee thus much  
to know.

Wishest thou a yet longer  
narrative?

38. Loki begat the wolf  
with Angrboda,

but Sleipnir he begat  
with Svadilfari:  
one monster seemed  
of all most deadly,  
which from Byleist's  
brother sprang.

39. Loki, scorched up<sup>1</sup>  
in his heart's affections,  
had found a half-burnt  
woman's heart.  
Loki became guileful  
from that wicked woman;  
thence in the world  
are all giantesses come.

40. Ocean towers with  
storms  
to heaven itself,  
flows o'er the land;  
the air is rent:  
thence come snows  
and rapid winds;  
then it is decreed  
that the rain should cease.

41. There was one born  
greater than all,  
the boy was nourished  
with the strength of earth;  
he was declared a ruler,

1) The sense of this and the following line is not apparent; they stand thus in the original: Loki of hiarta lyndi brendu, fann hann hâlfsvipinn hugstein konu, for which Grimm (Myth. Vorrede XXXVII.) would read, Loki ât hiarta lund brenda, etc. *Lokius comedit cor in nemore assum, invenit semiustum mentis lapidem mulieris.* I believe the difficulty is beyond help.



mightiest and richest,  
allied by kinship  
to all princes.

42. Then shall another come,  
yet mightier,  
although I dare not  
his name declare.  
Few may see  
further forth  
than when Odin  
meets the wolf.

Freyia.

43. Bear thou the memory-  
to my guest, [cup  
so that he may all  
the words repeat  
of this discourse,  
on the third morn,  
when he and Angantýr  
reckon up races.

Hyndla.

44. Go thou quickly hence,  
I long to sleep;  
more of my wondrous power  
thou gettest not from me.  
Thou runnest, my hot friend,  
out at nights,  
as among he-goats  
the she-goat goes.

45. Thou hast run thyself  
ever longing; [mad,  
many a one has stolen

under thy girdle.  
Thou runnest, my hot friend,  
out at nights,  
as among he-goats  
the she-goat goes.

Freyia.

46. Fire I strike  
over thee, dweller of the  
wood!  
so that thou goest not  
ever away from hence.

Hyndla.

47. Fire I see burning,  
and the earth blazing;  
many will have  
their lives to save.  
Bear thou the cup  
to Ottar's hand,  
the mead with venom  
mingled,  
in an evil hour!

Freyia.

48. Thy malediction  
shall be powerless;  
although thou, Jötun-maid!  
dost evil threaten.  
He shall drink  
delicious draughts.  
All the gods I pray  
to favour Ottar.



## Gróugaldr.

---

### The Incantation of Grôa.

Son.

1. Wake up, Grôa!  
wake up, good woman!  
at the gates of death I wake  
thee!

if thou rememberest,  
that thou thy son badest  
to thy grave-mound to come.

Mother.

2. What now troubles  
my only son?  
With what affliction art  
thou burthened,  
that thou thy mother callest,  
who to dust is come,  
and from human homes  
departed?

Son.

3. A hateful game  
thou, crafty woman, didst  
set before me,

whom my father in his  
bosom cherished,  
when thou badest me go  
no one knows whither,  
Menglöd to meet.

Mother.

4. Long is the journey,  
long are the ways,  
long are men's desires.  
If it so fall out,  
that thou thy will obtainest,  
the event must then be as it  
may.

Son.

5. Sing to me songs  
which are good.  
Mother! protect thy son.  
Dead on my way  
I fear to be.

I seem too young in years.

Mother.

6. I will sing to thee first



one that is thought most  
useful,  
which Rind sang to Rân;  
that from thy shoulders  
thou shouldst cast  
what to thee seems irksome:  
let thyself thyself direct.

7. A second I will sing  
to thee,  
as thou hast to wander  
joyless on thy ways.  
May Urd's protection  
hold thee on every side,  
where thou seest turpitude.

8. A third I will sing to  
thee.  
If the mighty rivers  
to thy life's peril fall,  
Horn and Rud,  
may they flow down to Hel,  
and for thee ever be dimi-  
nished.

9. A fourth I will sing to  
thee.  
If foes assail thee  
ready on the dangerous road,  
their hearts shall fail them,  
and to thee be power,  
and their minds to peace  
be turned.

10. A fifth I will sing to  
If bonds be [thee.  
cast on thy limbs,  
friendly spells I will let  
on thy joints be sung,

and the lock from thy arms  
shall start,  
[and from thy feet the fetter.]

11. A sixth I will sing  
to thee.

If on the sea thou comest,  
more stormy than men have  
known it,

air and water  
shall in a bag attend thee,  
and a tranquil course afford  
thee.

12. A seventh I will sing  
to thee.

If on a mountain high  
frost should assail thee,  
deadly cold shall not  
thy carcase injure,  
nor draw thy body to thy  
limbs.

13. An eighth I will sing  
to thee.

If night overtake thee,  
when out on the misty way,  
that the dead Christian  
woman

no power may have  
to do thee harm.

14. A ninth I will sing  
to thee.

If with a far-famed spear-  
armed Jötun  
thou words exchangest,  
of words and wit  
to thy mindful heart  
abundance shall be given.



15. Go now ever  
where calamity may be,  
and no harm shall obstruct  
thy wishes.  
On a stone fast in the  
earth  
I have stood within the door,  
while songs I sang to thee.

16. My son! bear hence  
thy mother's words,  
and in thy breast let them  
dwell;  
for happiness abundant  
shalt thou have in life,  
while of my words thou art  
mindful.



## Solarlióð.

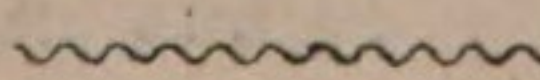
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### The Song of the Sun.

This singular poem, the authorship of which is, in some manuscripts, assigned to Sæmund himself, may be termed a Voice from the Dead, given under the form of a dream, in which a deceased father is supposed to address his son from another world. The first 7 strophes seem hardly connected with the following ones, which, as far as the 32<sup>nd</sup> consist chiefly in aphorisms with examples, some closely resembling those in the Havamâl. In the remaining portion is given the recital of the last illness of the supposed speaker, his death, and the scenes his soul passed through on the way to its final home.

The composition exhibits a strange mixture of Christianity and Heathenism, whence it would seem that the poet's own religion was in a transition state. Of the allusions to Heathenism it is, however, to be observed that they are chiefly to persons and actions of which there is no trace in the Odinic mythology, as known to us, and are possibly the fruits of the poet's own imagination. The title of the poem is no doubt derived from the allusion to the Sun at the beginning of strophes 39—45.

For an elaborate and learned commentary, with an interlinear version of "the Song of the Sun", the reader may consult "Les Chants de Sol," by Professor Bergmann, Strasbourg & Paris, 1858.





1. Of life and property  
a fierce freebooter  
despoiled mankind;  
over the ways  
beset by him  
might no one living pass.

2. Alone he ate  
most frequently,  
no one invited he to his  
until weary, [repast;  
and with failing strength,  
a wandering guest  
came from the way.

3. In need of drink  
that way-worn man,  
and hungry feigned to be:  
with trembling heart  
he seemed to trust  
him who had been so evil-  
minded.

4. Meat and drink  
to the weary one he gave,  
all with upright heart;  
on God he thought,  
the traveller's wants sup-  
plied;  
for he felt he was an evil-  
doer.

5. Up stood the guest,  
he evil meditated,  
he had not been kindly  
treated;  
his sin within him swelled,  
he while sleeping murdered  
his wary cautious host.

6. The God of heaven  
he prayed for help,  
when being struck he woke;  
but he was doomed the sins  
of him  
on himself to take,  
whom sackless he had slain.

7. Holy angels came  
from heaven above,  
and took to them his soul:  
in a life of purity  
it shall ever live  
with the almighty God.

~~~~~  
8. Riches and health  
no one may command,  
though 'all go smoothly  
with him.

To many that befalls  
which they least expect.  
No one may command his  
tranquillity.

9. Unnar and Sævaldi  
never imagined  
that happiness would fall  
from them,  
yet naked they became,  
and of all bereft,  
and, like wolves, ran to the  
forest.

~~~~~  
10. The force of pleasure  
has many a one bewailed.



Cares are often caused by  
women;

pernicious they become,  
although the mighty God  
them pure created.

11. United were  
Svafud and Skarthedin,  
neither might without the  
other be,  
until to frenzy they were  
for a woman: [driven  
she was destined for their  
perdition.

12. On account of that  
fair maid,  
neither of them cared  
for games or joyous days;  
no other thing  
could they in memory bear  
than that bright form.

13. Sad to them were  
the gloomy nights,  
no sweet sleep might they  
enjoy:

but from that anguish  
rose hate intense  
between the faithful friends.

14. Hostile deeds  
are in most places  
fiercely avenged.  
To the holm they went,<sup>1</sup>  
for that fair woman,

and each one found his  
death.

~~~~~  
15. Arrogance should  
no one entertain:  
I indeed have seen  
that those who follow her,  
for the most part,  
turn from God.

16. Rich were both,  
Rådeý and Vêbogi,  
and thought only of their  
well-being;

now they sit  
and turn their sores  
to various hearths.

17. They in themselves  
confided,  
and thought themselves  
alone to be

above all people;  
but their lot  
Almighty God was pleased  
otherwise to appoint.

18. A life of luxury they  
in many ways, [led,  
and had gold for sport.  
Now they are requited,  
so that they must walk  
between frost and fire.

~~~~~  
1) That is, *they engaged in single combat*; the spot for such encounters being a called a *holm*, consisting of a circular space marked out by stones.



19. To thy enemies  
trust thou never,  
although they speak thee fair:  
promise them good:  
'tis good to have another's  
as a warning. [injury]

20. So it befell  
Sörli the upright,  
when he placed himself in  
Vigôlf's power;  
he confidently trusted him,  
his brother's murderer,  
but he proved false.

21. Peace to them he  
granted,  
with heart sincere;  
they in return promised him  
gold,  
feigned themselves friends,  
while they together drank;  
but then came forth their  
guile.

22. Then afterwards,  
on the second day,  
when they in Rýgiardal rode,  
they with swords wounded  
who sackless was, [him  
and let his life go forth.

23. His corpse they  
dragged  
(on a lonely way,  
and cut up piecemeal) into  
a well,  
and would it hide;  
but the holy Lord  
beheld from heaven.

24. His soul summoned  
the true God [home  
into his joy to come;  
but the evil doers  
will, I ween, late  
be from torments called.

~~~~~  
25. Do thou pray the Disir  
of the Lord's words  
to be kind to thee in spirit:  
for a week after,  
all shall then go happily,  
according to thy will.

26. For a deed of ire  
that thou hast perpetrated,  
never atone with evil:  
the weeping thou shalt  
soothe with benefits:  
that is salutary to the soul.

27. On God a man  
shall for good things call,  
on him who has mankind  
created.

Greatly sinful is  
every man  
who late finds the Father.

28. To be solicited, we  
opine,  
is with all earnestness  
for that which is lacking:  
of all things may be de-  
stitute  
he who for nothing asks:  
few heed the wants of the  
silent.



29. Late I came,  
though called betimes,  
to the supreme Judge's door;  
thitherward I yearn;  
for it was promised me,  
he who craves it shall of  
the feast partake.

30. Sins are the cause  
that sorrowing we depart  
from this world:  
no one stands in dread,  
if he does no evil:  
good it is to be blameless.

31. Like unto wolves  
all those seem  
who have a faithless mind:  
so he will prove  
who has to go  
through ways strewn with  
gleeds.

32. Friendly counsels,  
and wisely composed, seven  
I have imparted to thee:  
consider thou them well,  
and forget them never:  
they are all useful to learn.

33. Of that I will speak,  
how happy I was  
in the world,  
and secondly,  
how the sons of men  
reluctantly become corpses.

34. Pleasure and pride  
deceive the sons of men

who after money crave;  
shining riches  
at last become a sorrow:  
many have riches driven to  
madness.

35. Steeped in joys  
I seemed to men;  
for little did I see before me:  
our worldly sojourn  
has the Lord created  
in delights abounding.

36. Bowed down I sat,  
long I tottered,  
of life was most desirous;  
but He prevailed  
who was all-powerful:  
onward are the ways of  
the doomed.

37. The cords of Hel  
were tightly  
bound round my sides;  
I would rend them,  
but they were strong.  
'Tis easy free to go.

38. I alone knew,  
how on all sides  
my pains increased.  
The maids of Hel each eve  
with horror bade me  
to their home.

39. The sun I saw,  
true star of day,  
sink in its roaring home;  
but Hel's grated doors  
on the other side I heard  
heavily creaking.



40. The sun I saw  
with blood-red beams beset:  
(fast was I then from this  
world declining)  
mightier she appeared,  
in many ways,  
than she was before.

41. The sun I saw,  
and it seemed to me  
as if I saw a glorious god:  
I bowed before her,  
for the last time,  
in the world of men.

42. The sun I saw:  
she beamed forth so  
that I seemed nothing to  
know;  
but Giöll's streams  
roared from the other side  
mingled much with blood.

43. The sun I saw,  
with quivering eyes,  
appalled and shrinking;  
for my heart  
in great measure was  
dissolved in languor.

44. The sun I saw  
seldom sadder;  
I had then almost from the  
world declined:  
my tongue was  
as wood become,  
and all was cold without me.

45. The sun I saw  
never after,

since that gloomy day;  
for the mountain-waters  
closed over me,  
and I went called from  
torments.

46. The star of hope,  
when I was born,  
fled from my breast away;  
high it flew,  
settled nowhere,  
so that it might find rest.

47. Longer than all  
was that one night,  
when stiff on my straw I lay;  
then becomes manifest  
the divine word:  
"Man is the same as earth."

48. The Creator God can  
it estimate and know,  
(He who made heaven and  
earth)  
how forsaken  
many go hence,  
although from kindred  
parted.

49. Of his works  
each has the reward:  
happy is he who does good.  
Of my wealth bereft,  
to me was destined  
a bed strewed with sand.

50. Bodily desires  
men oftentimes seduce,  
of them has many a one  
too much:



water of baths  
was of all things to me  
most loathsome.

51. In the Norns' seat  
nine days I sat,  
thence I was mounted on  
a horse:

there the giantess's sun  
shone grimly  
through the dripping clouds  
of heaven.

52. Without and within,  
I seemed to traverse all  
the seven nether worlds:  
up and down,  
I sought an easier way,  
where I might have the  
readiest paths.

~~~~~

53. Of that is to be told,  
which I first saw,  
when I to the worlds of  
torment came: —  
scorched birds,  
which were souls,  
flew numerous as flies.

54. From the west I saw  
Von's dragons fly,  
and Glæval's paths obscure:  
their wings they shook;  
wide around me seemed  
the earth and heaven to  
burst.

55. The sun's hart I saw

from the south coming,  
he was by two together led:  
his feet stood on the earth,  
but his horns  
reached up to heaven.

56. From the north riding  
I saw  
the sons of Nidi,  
they were seven in all:  
from full horns,  
the pure mead they drank  
from the heaven-god's well.

57. The wind was silent,  
the waters stopped their  
course;  
then I heard a doleful sound:  
for their husbands  
false-faced women  
ground earth for food.

58. Gory stones  
those dark women  
turned sorrowfully;  
bleeding hearts hung  
out of their breasts,  
faint with much affliction.

59. Many a man I saw  
wounded go  
on those gleed-strewed paths;  
their faces seemed  
to me all reddened  
with reeking blood.

60. Many men I saw  
to earth gone down,  
who holy service might not  
have;



heathen stars  
stood above their heads,  
painted with deadly characters.

61. I saw those men  
who much envy harbour  
at another's fortune;  
bloody runes  
were on their breasts  
graved painfully.

62. I there saw men  
many not joyful;  
they were all wandering  
this he earns, [wild:  
who by this world's vices  
is infatuated.

63. I saw those men  
who had in various ways  
acquired other's property:  
in shoals they went  
to Castle-covetous,  
and burthens bore of lead.

64. I saw those men  
who many had  
of life and property bereft:  
through the breasts  
of those men passed  
strong venomous serpents.

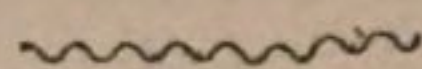
65. I saw those men  
who the holy days  
would not observe:  
their hands were  
on hot stones  
firmly nailed.

66. I saw those men  
who from pride

valued themselves too  
highly;  
their garments  
ludicrously were  
in fire enveloped.

67. I saw those men  
who had many  
false words of others uttered:  
Hel's ravens  
from their heads  
their eyes miserably tore.

68. All the horrors  
thou wilt not get to know  
which Hel's inmates suffer.  
Pleasant sins  
end in painful penalties:  
pains ever follow pleasure.



69. I saw those men  
who had much given  
for God's laws;  
pure lights were  
above their heads  
brightly burning.

70. I saw those men  
who from exalted mind  
helped the poor to aid:  
angels read  
holy books  
above their heads.

71. I saw those men  
who with much fasting had  
their bodies wasted:  
God's angels



bowed before them:  
that is the highest joy.

72. I saw those men  
who had put food  
into their mothers' mouth:  
their couches were  
on the rays of heaven  
pleasantly placed.

73. Holy virgins  
had cleanly washed  
the souls from sin  
of those men,  
who for a long time had  
themselves tormented.

74. Lofty cars I saw  
towards heaven going;  
they were on the way to God:  
men guided them  
who had been murdered  
wholly without crime.

75. Almighty Father!  
greatest Son!  
holy Spirit of heaven!  
Thee I pray,  
who hast us all created;  
free us all from miseries.

~~~~~

76. Biúgvör and Listvör  
sit at Herðir's doors,  
on resounding seat;  
iron gore  
falls from their nostrils,  
which kindles hate among  
men.

77. Odin's wife  
rows in earth's ship,  
eager after pleasures;  
her sails are  
reefed late,  
which on the ropes of desire  
are hung.

78. Son! I thy father  
and Sólkatla's sons  
have alone obtained for thee  
that horn of hart,  
which from the grave-mound  
bore  
the wise Vígdvalin.

79. Here are runes  
which have engraven  
Niörd's daughters nine,  
Rádvör the eldest,  
and the youngest Kreppvör,  
and their seven sisters.

80. How much violence  
have they perpetrated  
Svaf and Svaflogi!  
bloodshed they have excited,  
and wounds have sucked,  
after an evil custom.

81. This lay,  
which I have taught thee,  
thou shalt before the living  
sing,  
the Sun-Song,  
which will appear  
in many parts no fiction.

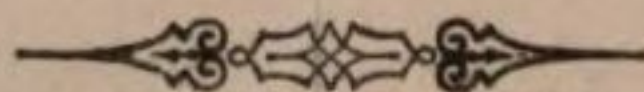
82. Here we part,  
but again shall meet



on the day of men's rejoicing.  
Oh Lord!  
unto the dead grant peace,  
and to the living comfort.

83. Wondrous lore  
has in dream to thee been  
sung,

but thou hast seen the truth:  
no man has been  
so wise created  
that has before heard the  
Sun-song.



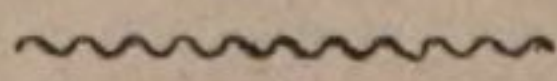


# MYTHOLOGICAL INDEX.



## Abbreviations in Mythological Index.

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- Avm. = Alvíssmál. page 67.  
epil. = epilogue.  
Fsm. = Fiölsvinnsmál. p. 101.  
Gg. = Gróugaldr. p. 114.  
Gm. = Grimnismál. p. 19.  
Gylf. = Gylfaginning (Snorra-Edda) edit. Rask. Stockh. 1818.  
Hbl. = Harbardslióð. p. 72.  
Hdl. = Hindlulióð. p. 107.  
Hfg. O. = Hrafnagaldr Odins. p. 28.  
Hmkv. = Hymiskviða. p. 56.  
Hvm. = Havamál. p. 36.  
N. M. = Northern Mythology by Thorpe. Lond. 1851.  
Ægd. = Ægisdrekka. p. 91.  
Petersen = Nordisk Mythologi, af N.M. Petersen. Kbh. 1849.  
prol. = prologue.  
Rgm. = Rígmál. p. 85.  
Skaldsk. = Skáldskaparmál edit. Rask. Stockh. 1818.  
Skm. = Skirnismál. p. 79.  
Sol. = Solarlióð. p. 117.  
Thkv. = Thrymskviða. p. 62.  
Vfm. = Vafprúðnismál. p. 12.  
Vkv. = Vegtamskviða. p. 33.  
Vsp. = Völuspá. p. 1.
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## MYTHOLOGICAL INDEX.

### A.

- Æsir**, (sing. **As**). The gods of the Scandinavian nations, of whom Odin was the chief. N. M. I. 11. Vsp. 7.; three of them create man. Ib. 17; their burgh-wall broken. ib. 28; hold council at Ragnarök. ib. 52; meet on Ida's plain after Ragnarök. ib. 58.; will contend with Surt on Vigrid's plain, Vfm. 18; their feast at Ægir's. Ægd. prol.
- Afi**, grandfather, or progenitor in general, married to Amma, progenitor of the race of churls or free husbandmen. Rgm. 16.
- Agnar**, a son of King Hraudung, and foster-son of Frigg. Gm. prol.
- Agnar**, son of King Geirröd, gives drink to Grimnir (Odin). Gm. 1.; succeeds his father, ib. epil.
- Ai**, a dwarf. Vsp. 1, 15.
- Ai**, a great-great-grandfather, or progenitor in general; married to Edda; the progenitor of the thrall race. Rgm. 2.
- Alf**, a dwarf. Vsp. 15.
- Alf the Old**; genealogy. Hdl. 13, 19, 20.
- Alfar**, (sing. **Alf**), a class of beings, like the dwarfs, between gods and men. They were of two kinds: the Light elves (Liôsalfar), and the Dark elves (Döckalfar). See N. M. I. p. 25. Vsp. 52; Gm. 4; Hfg. O. 1, 25.
- Alfödr**, a name of Odin. Gm. 48. Hfg. O. 1.
- Alfheim**, Frey's dwelling, given to him as a tooth-gift. Gm. 5.
- Alfröðull**, a name of the sun. Vfm. 47; Skm. 4.
- Algrön**, an imaginary island. Hbl. 16.
- Ali**, a Skiöldung. Hdl. 15.
- Allvaldi**, the father of Thiassi. Hbl. 19.
- Almveig**, wife of Hålfðan. Hdl. 16.
- Alsvid**, one of the horses of the sun. Gm. 37.



- Alsvid.** Hfg. O. 4.  
**Althiôf,** a dwarf. Vsp. 11.  
**Alvis,** a dwarf, answers Thôr's questions. Avm.  
**Am,** genealogy. Hdl. 19.  
**Amma,** grandmother, or progenitrix in general, married to Afi; progenitrix of the race of churls. Rgm. 16.  
**An,** a dwarf. Vsp. 11.  
**Anar,** a dwarf. Vsp. 11.  
**Andhrîmnir,** the cook in Valhall. Gm. 18.  
**Angantyr,** his contention with Ottar Heimski. Hdl. 9, 43.  
**Angeia,** one of Heimdall's nine mothers. Hdl. 36.  
**Angrboda,** mother of Fenrisulf by Loki. Hdl. 38.  
**Ardskafi,** genealogy. Hdl. 23.  
**Argiöll,** a name of the bridge Bifröst? Hfg. O. 26.  
**Arngrim,** genealogy. Hdl. 24.  
**Ârvakr,** one of the horses of the sun. Gm. 37.  
**As.** See Æsir.  
**Asgard,** the habitation of the Æsir. Hmkv. 6.  
**Ask,** the first man, his creation. Vsp. 17.  
**Asôlf,** genealogy. Hdl. 22.  
**Asvid,** introduces runes among the Jötuns. Hvm. 145.  
**Asyniur,** plur. of Asynia, fem. of As. *passim*.  
**Atla,** one of Heimdall's nine mothers. Hdl. 36.  
**Atrid,** a name of Odin. Gm. 48.  
**Atvard,** an As. Fsm. 35.  
**Aud,** genealogy. Hdl. 28.  
**Aurboda,** wife of Gýmîr and mother of Gerd. Hdl. 30.  
**Aurgelmir,** or Örgelmir, a cosmogonic giant, grandfather of Bergelmir. Vfm. 29.; his origin. ib. 31; called also Ymir ib. 29—31.; how he begat children. ib. 33.  
**Aurvang,** a dwarf. Vsp. 13.  
**Austri,** a dwarf presiding over the east region. Vsp. 11.

## B.

- Baldr,** or Baldur, son of Odin and Frigg, slain by Hödr. Vsp. 36, 37.; returns to life in the new world. ib. 60; dwells in Breidablik. Gm. 12; has oppressive dreams. Vkv. 1; called Ullr's kinsman. ib. 3; all beings swear not to harm him. ib. 4; laid on the pile. Hdl. 29.  
**Báleyg,** a name of Odin. Gm. 47.  
**Bálk,** genealogy. Hdl. 23.  
**Bari,** an As. Fsm. 35.  
**Barri,** a grove. Skm. 39, 41.  
**Barri,** genealogy. Hdl. 23.



- Bavör**, a dwarf. Vsp. 11.  
**Beli**, a Jötun, brother of Gerd, slain by Frey. Vsp. 53.  
**Bergelmir**, a cosmogonic giant, son of Thrûdgelmir. Vfm. 29; placed in an ark. ib. 35.  
**Bestla**, wife of Bur and mother of Odin. Hvm. 142.  
**Beyla**, Frey's attendant. Ægd. prol.; wife of Byggvir. ib. 56.  
**Bifindi**, a name of Odin. Gm. 49.  
**Bifröst**, the bridge reaching from Midgard to Asgard (the rainbow) N. M. I. p. 11.; the best of bridges. Gm. 44.  
**Bild**, a dwarf. Vsp. 13.  
**Bileyg**, a name of Odín. Gm. 47.  
**Billing**, a dwarf. Vsp. 13.  
**Billing**. Hvm. 97. and *note* 2.  
**Bilskirnir**, Thor's dwelling, has 540 floors. Gm. 24.  
**Biört**, an attendant of Menglöd. Fsm. 39.  
**Biûgvör**. Sol. 76.  
**Bivör**, a dwarf. Vsp. 11.  
**Blid**, an attendant of Menglöd. Fsm. 39.  
**Bölthorn**, a giant, father of Bestla, Odin's mother. Hvm. 142.  
**Bölverk**, a name of Odin. Gm. 47. Hfg. O. 19. Hvm. 100.  
**Bömbur**, a dwarf. Vsp. 11.  
**Bragi**, a son of Odin. N. M. I. p. 28; the best of Skallds. Gm. 44.; with Lopt (Loki) descends to the nether world to consult Idun. Hfg. O. 9, 16. at Ægir's feast, prol. & 8—18.  
**Brami**, genealogy. Hdl. 23.  
**Breidablik**, Baldr's dwelling. Gm. 12.  
**Brímir**, the giants' beer-hall. Vsp. 41.  
**Brímir**, the best of swords. Gm. 44.  
**Brisinga men**, or Necklace, Freyia's ornament. Thkv. 13, 15.  
**Brodd**, genealogy. Hdl. 21, 25.  
**Bruni**, a dwarf. Vsp. 13.  
**Bui**, genealogy. Hdl. 23.  
**Bur**, or Bör, a cosmogonic being, son of Buri, and father of Odin, Vili, and Vé. Vsp. 4; Hdl. 30. N. M. I. p. 4.  
**Bûri**, a dwarf. Vsp. 13.  
**Byggvir**, Frey's attendant. Ægd. prol. 45; Beyla's husband. ib. 56. The meaning of the words *ok und kvernum klaka*, which I have rendered *and clatter under mills* I cannot explain.  
**Byleist**, brother of Loki. Vsp. 50; Hdl. 38.

## D.

- Dag**, genealogy. Hdl. 19.  
**Dáin**, a dwarf. Vsp. 11; Hfg. O. 3; makes the hog Hildisvini. Hdl. 9.



- Dâin**, a hart that gnaws the branches of Yggdrasil. Gm. 33.  
**Dâin**, an Alf, introduces runes among the Alfar. Hvm. 145.  
**Dâin**, the Thurs or giant that causes sleep. Hfg. O. 13.  
**Dan and Danp**, fabulous kings of Denmark. Rgm. 45, of whom see Velschow in Sax. Gram. pp. 38, 140.  
**Day (Dagr)**, son of Delling. Vfm. 25.  
**Delling**, father of Day. Vfm. 25. Hvm. 162.  
**Delling**, an As. Fsm. 35.  
**Dísir** (sing. **Dís**), attendant spirits or guardian angels; also a generic name for all female mythic beings. Gm. 53.; to be prayed to. Sol. 25.  
**Dolgthrasir**, a dwarf. Vsp. 15.  
**Dorri**, an As. Fsm. 35.  
**Draupnir**, a dwarf. Vsp. 15.  
**Duneyr**, } harts that gnaw the branches of Yggdrasil. Gm. 33.  
**Durathror**, }  
**Durin**, a dwarf, second in degree. Vsp. 10.  
**Dvalin**, a dwarf. Vsp. 11, 14. From *dvali*, *sleep*; hence the sun is called Dvalin's deluder. Hfg. O. 24; introduces runes among the dwarfs. Hvm. 145.  
**Dvalin**, a hart that gnaws the branches of Yggdrasil. Gm. 33.  
**Dwarfs**, their creation. Vsp. 9. Petersen (N. M. p. 124.) is of opinion that by the term *uppregin* (the up-working powers of nature) in Avm. 1. the dwarfs are designated.

## E.

- Earth**, how formed. Vfm. 21.  
**Edda**, a great-great-grandmother, or progenitrix in general; the progenitrix of the thrall race. Rgm. 2, 7.  
**Egdir**, an eagle at Ragnarök. Vsp. 34.  
**Eikin**, a heavenly river. Gm. 27.  
**Eikinskialdi**, a dwarf. Vsp. 13, 15.  
**Eikthyrnir**, a hart that stands over Odin's hall. Gm. 2, 6.  
**Eimund**, a chieftain. Hdl. 16.  
**Einheriar** (sing. **Einheri**), the heroes that have fallen in battle and been admitted into Valhall. Vfm. 40; Gm. 23; their occupation. ib. 41.  
**Eir**, an attendant of Menglöd. Fsm. 29, 39.  
**Eistla**, one of Heimdall's nine mothers. Hdl. 36.  
**Eldhrimnir**, the kettle in which the hog Sæhrimnir is cooked in Valhall. Gm. 18.  
**Eldir**, a servant of Ægir. Ægd. prol.  
**Elivâgar**, poisonous cold streams that flow from Niflheim. Vfm. 31; Hfg. O. 13; Hmkv. 5.



- Embla**, the first woman, her creation. Vsp. 17.  
**Erna**, daughter of Hersir, married to Jarl. Rgm. 37.  
**Eyfura**, genealogy. Hdl. 24.  
**Eylimi**, genealogy. Hdl. 26.  
**Eyrgiafa**, one of Heimdall's nine mothers. Hdl. 36.

**F.**

- Fadir**, married to Modir, progenitor of the race of Jarls. Rgm. 24.  
**Fafnir**, slain by Sigurd. Hdl. 25.  
**Falhofnir**, a horse of the Æsir. Gm. 30.  
**Farmatyr**, a name of Odin. Gm. 48.  
**Fenrir**, or Fenrisulf, a wolfish monster of Loki's progeny. Vsp. 32; will devour the sun. Vfm. 46; will devour Odin. ib. 53; bites off the hand of Tý. Ægd. prol.  
**Fensalir**, the abode of Frigg. Vsp. 37.  
**Fialar**, a misnomer for Skrýmir, in whose glove Thôr took shelter. N. M. I. p. 56; Hbl. 26. Gylf. 45—47.  
**Fialar**, a dwarf who composed the poetic mead of Kvasir's blood. N. M. I. p. 40.  
**Fialar**, a dwarf. Vsp. 16.  
**Fialar**, a cock at Ragnarök. Vsp. 35.  
**Fili**, a dwarf. Vsp. 13.  
**Fimafeng**, a servant of Ægir slain by Loki. Ægd. prol.  
**Fimbulthul**, a heavenly river. Gm. 27.  
**Fimbulwinter**, the great winter of three years' duration, fore-running the dissolution of the world. Vfm. 44.  
**Finn**, a dwarf. Vsp. 16.  
**Fiölnir**, a name of Odin. Vsp. 59; Gm. 47.  
**Fiölsvið**, a name of Odin. Gm. 47.  
**Fiölsvith**, the watchman or sentinel at Menglöd's castle. Fsm. 1 sqq.  
**Fiölvari**, an imaginary personage. Hbl. 16.  
**Fiörgyn**, a personification of the earth, the mother of Thôr. Vsp. 55; Hbl. 56; mother of Frigg. Ægd. 26.  
**Fiörm**, a heavenly river. Gm. 27.  
**Folkvang**, Freyia's dwelling. Gm. 14.  
**Forniôt**, the ancient Jötun. Hfg. O. 17. He was father of Ægir or Hlér, the god of the ocean; of Logi, flame or fire, and of Kari, wind: his wife was Rân. These divinities seem to belong to an earlier mythology, probably of the Fins.  
**Forseti**, son of Baldr and Nanna, dwells in Glitnir; allays strifes. Gm. 15.



- Fradmar**, genealogy. Hdl. 19.  
**Fræg**, a dwarf. Vsp. 13.  
**Frânângr**, a waterfall. Ægd. 65.  
**Frâr**, a dwarf. Vsp. 13.  
**Freki**, one of Odin's wolves. Gm. 19.  
**Frekis**, (the two) genealogy. Hdl. 19.  
**Frey**, son of Niörd and his wife Skadi, the slayer of Beli, falls in conflict with Surt at Ragnarök. Vsp. 53; Alfheim given to him as a tooth-gift. Gm. 5; the ship Skidbladnir constructed for him. ib. 43; sitting in Hlidskiâlf he sees and is smitten with Gerd, Gýmîr's fair daughter. Skm. prol. & 6; at Ægir's feast. Ægd. prol.; has Gerd to wife. Hdl. 30.  
**Freyia**, daughter of Niörd and sister of Frey, dwells in Folkvang. Gm. 14; half the fallen in battle belong to her. ib.; lends her feather-garb to Loki. Thkv. 4; her rage at the proposal to marry her to Thrym. ib. 13; at Ægir's feast. Ægd. prol.; her visit to Hyndla. Hdl.  
**Friant**, genealogy. Hdl. 14.  
**Frid**, an attendant of Menglöd. Fsm. 39.  
**Frigg**, the wife of Odin and mother of Baldr and other Æsir, bewails the death of Baldr. Vsp. 37; at Odin's guild. Hfg. O. 23; at Ægir's feast. Ægd. prol. Fiörgyn's daughter. ib. 26.; her intrigue with Vi and Vili. ib. 26.; rows in earth's ship. Sol. 77.  
**Frôdi**, genealogy. Hdl. 14, 20.  
**Frosti**, a dwarf. Vsp. 16.  
**Fulla**, Frigg's attendant. Gm. prol.  
**Fundin**, a dwarf. Vsp. 13.

## G.

- Gagnrâd**, a name assumed by Odin. Vfm. 8.  
**Gandâlf**, a dwarf. Vsp. 12.  
**Gangleri**, a name of Odin. Gm. 46.  
**Garm**, a dog at Ragnarök. Vsp. 48; the best of dogs. Gm. 44.  
**Gastropnir**, a structure. Fsm. 13.  
**Gaut**, a name of Odin. Gm. 54.  
**Gefion**, an Asynia at Ægir's feast. Ægd. 20. 21. See a story of her in N. M. I. 34. *note*.  
**Geirölul**, a Valkyria. Gm. 36.  
**Geirröd**, a son of king Hraudung and foster-son of Odin. Gm. prol.; becomes king, and is visited by Odin under the name of Grimnir. ib.; killed by his own sword. ib. epil.  
**Geirskögul**, a Valkyria. Vsp. 24.  
**Geirvimul**, a heavenly river. Gm. 27.



- Gerd**, daughter of Gýmí, a beautiful young giantess, beloved by Frey. Skm.; Frey's wife Hdl. 30.
- Geri**, one of Odin's wolves. Gm. 19.
- Geri**, a watchdog. Fsm. 15.
- Giallarhorn**, Heimdall's horn which he will blow at Ragnarök. Vsp. 47; Hfg. O. 16.
- Giálp**, one of Heimdall's nine mothers. Hdl. 36.
- Gifr**, a watchdog. Fsm. 15.
- Gimill**, a hall, or heaven, the abode of the righteous after Ragnarök. Vsp. 62.
- Ginandi**, genealogy. Hdl. 23.
- Ginnar**, a dwarf. Vsp. 16.
- Ginnung** (Ginnunga gap), the premundane abyss. Hfg. O. 4.
- Giöll**, a river. Gm. 28; Hfg. O. 9; Sol. 42.
- Giöll-sun's keeper** (Giallar sunnugátt) a periphrasis for Idun. Hfg. O. 9. The sense is very obscure.
- Gipul**, a heavenly river. Gm. 27.
- Gisl**, a horse of the Æsir. Gm. 30.
- Giuki**, genealogy. Hdl. 27.
- Glad**, a horse of the Æsir. Gm. 30.
- Gladshheim**, Odin's dwelling. Gm. 8—10.
- Glæval**. Sol. 54.
- Glapsvid**, a name of Odin. Gm. 47.
- Gler**, a horse of the Æsir. Gm. 30.
- Glitnir**, Forseti's dwelling, described. Gm. 15.
- Glôí**, a dwarf. Vsp. 15.
- Gnupa**, or Gnipa, a cave. Vsp. 48.
- Gôin**, a serpent under Yggdrasil. Gm. 34.
- Göll**, a Valkyria. Gm. 36.
- Gömul**, a heavenly river. Gm. 27.
- Göndlir**, a name of Odin. Gm. 49.
- Göndul**, a Valkyria. Vsp. 24.
- Göpul**, a heavenly river. Gm. 27.
- Grábak**, a serpent under Yggdrasil. Gm. 34.
- Grád**, a heavenly river. Gm. 27.
- Grafvitnir**, } serpents under Yggdrasil. Gm. 34.
- Grafvöllud**, }
- Greip**, one of Heimdall's nine mothers. Hdl. 36.
- Grím**, a name of Odin. Gm. 46, 47.
- Grím**, genealogy. Hdl. 23.
- Grimnir**, a name of Odin. Gm. prol. 47, 49; Hfg. O. 16.
- Grôa**, a mother summoned from her grave by her son. Gg. 1.
- Note.* If the opinion of Mr. Bugge, a Norwegian critic, which is adopted by Sv. Grundtvig, is well founded, as I



think it appears to be, this poem (*Grôugaldr*) should precede the *Fiölsvinnsmâl*, with which it seems to be connected. Much in favour of this opinion is the old Danish ballad of Young Svendal (*Ungen Svendal*, or *Svegder*) according to which it appears that the female apostrophized in the *Grôugaldr* (Str. 3.), as "crafty woman," is the young man's stepmother, by or through whom he is sent on his perilous journey to *Menglöd's* castle; previous to which he calls his own mother from her grave to sing to him songs of power, for his protection on the way. "But," observes Dr. Prior, "it is certainly more agreeable to experience that popular tradition would confound two stories together, than that the transcribers should split a poem into two, and keep it divided, while the public voice united those parts together." See Prior's *Dan. Ballads*, II. p. 328, and Lünig's *Edda*, *Einleitung* p. 21.

**Gudrûn**, genealogy. Hdl. 27.

**Gullinkambi** (Golden-comb), a cock at *Ragnarök*. Vsp. 35.

**Gulltopp**, a horse of the *Æsir*. Gm. 30.

**Gullveig**, a personification of gold. She is pierced and thrice burnt, and yet lives. Vsp. 25; called also *Heidi*; her power. ib. 26.

**Gunn**, a Valkyria. Vsp. 24.

**Gunnar**, genealogy. Hdl. 23, 27.

**Gunnlöd**, daughter of *Suttung*, who had charge of the poetic mead. Hvm. 13, 106, 109, 111. See her story in N. M. I. p. 40.

**Gunnthorin**, a heavenly river. Gm. 27.

**Gunnthrô**, a heavenly river. Gm. 27.

**Guttorm**, genealogy. Hdl. 27.

**Gygiar and Gygiur**, (sing. **Gygr**), giantesses. Hfg. O. 25.

**Gyllir**, a horse of the *Æsir*. Gm. 30.

**Gÿmir**, a giant, father of *Gerd*, the beloved of *Frey*. Skm. 6.

**Gÿmir**, a name of *Ægir*. *Ægd.* prol.

**Gyrd**, genealogy. Hdl. 19.

## H.

**Hâbrok**, the best of hawks. Gm. 44.

**Haddingis** (the two), genealogy. Hdl. 23.

**Hærfather** (*Heriafadir*), father of hosts, a name of *Odin*. Vfm. 2, 40.

**Hævatein**, a twig. Fsm. 27.

**Haki**, genealogy. Hdl. 32.

**Hâlfðan**, a *Skiöldung*. Hdl. 15.



- Hamîngiur** (sing. **Hamîngia**), attendant or guardian spirits. Vfm. 49; Vkv. 5. N. M. I. p. 113, sq.
- Hanar**, a dwarf. Vsp. 13.
- Hangatýr**, a name of Odin, perhaps from his having hung nine nights on a tree. Hfg. O. 18.
- Hâr**, a dwarf. Vsp. 15.
- Hâr**, a name of Odin. Gm. 46.
- Harald Hildetönn**, genealogy. Hdl. 28.
- Harbard**, a name of Odin. Gm. 49; Hbl. 1—60.
- Hati**, the wolf that will precede the sun. Gm. 39.
- Haugspori**, a dwarf. Vsp. 15.
- Hâvi** or **Hâfi** (gen. **Hâva**, **Hâfa**), the High, an ancient appellation of Odin: hence **Hâvamâl**, the lay or song of the High one.
- Heaven**, how formed. Vfm. 21.
- Heid**, genealogy. Hdl. 32.
- Heidi**. See Gullveig.
- Heidrûn**, a goat that stands over Odin's hall. Gm. 25.
- Heim**, world, of which there are nine, viz. three above or without the earth: — Muspellheim, Alfheim (**Liôsâlfheimr**), Asgard; three on the earth: — Vanaheim, Midgard, Jötunheim; three beneath the earth: — Svartâlfheim, Helheim, Niflheim. Lünig. See another distribution in N. M. I. p. 152.
- Heimdall**, called a son of Odin, guardian or watchman of heaven. N. M. I. p. 28; all human beings of his race. Vsp. 1; under the name of Rîg, is the progenitor of the three orders of mankind: the noble, the churl, or freeman, and the serf, or thrall. Rgm.; his horn (**Gjallarhorn**), Vsp. 31.; will blow his horn at Ragnarök. ib. 47.; dwells in Himinbiorg. Gm. 13; keeper of the bridge Bifröst. Hfg. O. 9; goes to the nether world to consult Idun. ib. 9; returns. ib. 16; his advice how to recover Thôr's hammer. Thkv. 15; his nine mothers. Hdl. 35.
- Hel**, the goddess of death, born of Loki and Angrboda. Vsp. 35; her habitation under one of the roots of Yggdrasil. Gm. 31; Fsm. 26; the cords of. Sol. 37; the maids of. ib. 38; the grated doors of. ib. 39. her ravens. ib. 67.
- Helblindi**, a name of Odin. Gm. 46.
- Hepti**, a dwarf. Vsp. 13.
- Herfiötur**, a Valkyria. Gm. 36.
- Heri**, a dwarf. Vsp. 16.
- Heriafather**, an appellation of Odin. Hdl. 2.
- Herian**, a name of Odin. Vsp. 24; Gm. 46; Hfg. O. 16.
- Hermôd**: Odin gives him a helm and corslet. Hdl. 2.
- Hersir**, father of Erna wife of Jarl. Rgm. 36.



- Herteit**, a name of Odin. Gm. 47.  
**Hiålmberi**, a name of Odin. Gm. 46.  
**Hild**, a Valkyria. Vsp. 24.  
**Hildegun**, mother of Almveig. Hdl. 18.  
**Hildi**, a Valkyria. Gm. 36.  
**Hildisvini**, Freyia's hog. Hdl. 6, 9.  
**Hildôlf**, apparently an imaginary personage. Hbl. 8.  
**Himinbiorg**, Heimdall's dwelling. Gm. 13.  
**Hiördis**, genealogy. Hdl. 26.  
**Hiörvard**, genealogy. Hdl. 32.  
**Hiridir**. Sol. 76.  
**Hlævang**, a dwarf. Vsp. 15.  
**Hlebard**, an imaginary person. Hbl. 20.  
**Hledis**, a priestess. Hdl. 14.  
**Hlidskiålf**, Odin's seat, whence he surveys the whole world. Gm. prol.; Hfg. O. 10.  
**Hlif**, an attendant of Menglöd. Fsm. 39.  
**Hlifthursa**, an attendant of Menglöd. Fsm. 39.  
**Hlin**, apparently a name of Frigg. Vsp. 53.  
**Hliödôlf**, a dwarf. Vsp. 16.  
**Hlôdyn**, a name of the earth, Thôr's mother. Vsp. 55.  
**Hlorridi**, a name of Thôr. Hkv. 4, 16, 27, 29, 37; Thkv. 8, 9, 14; Ægd. 54, 55.  
**Hlökk**, a Valkyria. Gm. 36.  
**Hnikar**, a name of Odin. Gm. 47; Hfg. O. 19.  
**Hnikud**, a name of Odin. Gm. 48.  
**Hoddmimir's** holt. Vfm. 45.  
**Hödr**, the slayer of Baldr. Vsp. 37; Vkv. 14; slain by Vali. Vkv. 16; returns to life in the new world. ib. 60.  
**Höggstari**, a dwarf. Vsp. 16.  
**Högni**, genealogy. Hdl. 27.  
**Höll**, a heavenly river. Gm. 27.  
**Hœnir**, one of the three creating Æsir, who with Odin and Lodur create Ask and Embla, the first man and woman; apparently identical with Vili. Vsp. 18; can choose his lot at the renewal of the world. ib. 61.  
**Hörfi**, genealogy. Hdl. 21, 25.  
**Horn**, a river. Gg. 8.  
**Hornbori**, a dwarf. Vsp. 13.  
**Hrærekir** Slöngvanbaugi, genealogy. Hdl. 28.  
**Hræsvelg**, a Jötun in an eagle's plumage who produces the wind. Vfm. 37.  
**Hraudung**, a king of Goths. Gm. prol.  
**Hrid**, a river. Gm. 28.



- Hrímfaxi** (the rime- or dewy-maned), the horse of Night. Vfm. 14; Hfg. O. 23.
- Hrímgrímnir**, a Thurs or Frost-giant. Skm. 35.
- Hrímnir**, a Thurs or Frost-giant; here for a giant in general. Skm. 28.
- Hrímnir**, genealogy. Hdl. 32.
- Hrímrthursar** (sing. -thurs), Frost-giants, who dwell under one of Yggdrasil's roots. Gm. 31. Hvm. 110; their halls. Skm. 30.; sons of Suttung. ib. 34.
- Hrist**, a Valkyria who bears the horn to Odin. Gm. 36.
- Hrödung**, genealogy. Hdl. 26.
- Hrôdvitnir**, father of the wolf Hati. Gm. 39.
- Hrôlf the Old**, genealogy. Hdl. 25.
- Hropt**, a name of Odin. Vsp. 60; Gm. 8; Hfg. O. 23; Ægd. 45.
- Hroptatý**, a name of Odin. Gm. 54.
- Hrossthiôf**, genealogy. Hdl. 32.
- Hrôn**, a river. Gm. 28.
- Hrûngnir**, a giant, a friend of Hýmí. Hkv. 15. (See his story in N. M. I. p. 69.); Hbl. 14, 15.
- Hrým**, a giant, steers the ship Naglfar at Ragnarök. Vsp. 49.
- Hugin** (thought), one of Odin's ravens. Gm. 20; Hfg. O. 3.
- Hveralund**, the hot spring's grove. Vsp. 38.
- Hvedna**, genealogy. Hdl. 32.
- Hvergelmir**, an abyss or spring whence all rivers are said to flow. Gm. 26.
- Hyfiaberg**, a mount. Fsm. 37.
- Hýmí**, a giant, called the father of Tý: Thôr and Tý rob him of his capacious kettle. Hkv. 3—38; dwells eastward of Elivâgar. ib. 5.; goes out with Thôr to fish. ib. 17.
- Hyndla**, a giantess and Vala, visited by Freyia. Hdl.
- Hyr**, fire, a hall. Fsm. 33.

## I.

- Ida's plain** (Iðavöllu), the trysting place of the gods. Vsp. 7, 58. N. M. I. pp. 8, 145.
- Idun**, (Ipunn), daughter of the dwarf, or alf Ivaldi, and wife of Bragi, the goddess of the early spring: her descent to the nether world. Hfg. O. 6; at Ægir's feast. Ægd. prol. & 16.
- Iðing**, a river which divides the Jötuns from the gods. Vfm. 16.
- Ildhrímnir**, the kettle in which the hog Sæhrímnir is boiled. Gm. 18.
- Im**, son of Vafthrûdnir. Vfm. 5.
- Imd**, one of Heimdall's nine mothers. Hdl. 36.



- Ingun's Frey (Ingunar Freyr)**, an appellation of Frey. *Ægd.* 43. Of this name it is said in the *Ynglinga saga* (c. 12.); "Frey is also called Yngvi, a name which long continued in his race, whence his kindred were afterwards called Ynglings."  
**Innstein**, father of Ottar Heimski. *Hdl.* 8, 13.  
**Iri**, an As. *Fsm.* 35.  
**Isôlf**, genealogy. *Hdl.* 22.  
**Ivaldi**, a dwarf or alf: his sons construct the ship *Skidbladnir*. *Gm.* 43; father of Idun. *Hfg. O.* 6.  
**Ivar**, genealogy. *Hdl.* 28.  
**Ividia**, (*Iviðja*, from *iviðr*, a wood or forest), a species of sylvan demon, akin apparently to the elves and dwarfs. *Hfg. O.* 1.

## J.

- Jafnhâr**, a name of Odin. *Gm.* 49.  
**Jâlk**, a name of Odin. *Gm.* 49, 54.  
**Jari**, a dwarf. *Vsp.* 13.  
**Jarl**, son of Fadir and Modir, progenitor of the race of Jarls or nobles. *Rgm.* 31; his adventures. *ib.* 31—37.  
**Jârnsaxa**, one of Heimdall's nine mothers. *Hdl.* 36.  
**Jârnskiöld**, genealogy. *Hdl.* 23.  
**Jârnavid**, (*Jarnviðr*), the iron wood, a wood in the east of Midgard, inhabited by Jarnvids (*Jârnaviðjur*), female demons. *Vsp.* 32.  
**Jörmunrek**, genealogy. *Hdl.* 25.  
**Jorun**, a name of Idun. *Hfg. O.* 15.  
**Joruvellir**, Jora's plains. *Vsp.* 14.  
**Jösur**, genealogy. *Hdl.* 19.  
**Jötnar**, (sing. *jötun*) A. Sax. *eoten*, a giant. The giants were the earliest created beings. *Vsp.* 2; their beer-hall. *ib.* 41; questioned by the *Æsir* respecting Baldr. *Vkv.* 2.; all descend from *Gýmir*. *Hdl.* 33.  
**Jötunheim**, or *Utgard*, the home or habitation of the Jötuns, the outermost part of the habitable earth. *Vsp.* 8. *N. M.* I. p. 10.

## K.

- Kari**, genealogy. *Hdl.* 20.  
**Karl**, (*Churl*), son of Afi and Amma, and progenitor of the churl- (A. S. *ceorl.*) race, married to Snör. *Rgm.* 20.  
**Kerlaug**, two rivers so called, which Thôr has to cross daily. *Gm.* 29.  
**Ketil**, genealogy. *Hdl.* 20.  
**Kialar**, a name of Odin. *Gm.* 49.  
**Kili**, a dwarf. *Vsp.* 13.



**Klyp**, genealogy. Hdl. 20.

**Kon**, son of Jarl and Erna, his exploits. Rgm. 38; contends in runes with Rîg Jarl. ib. 42.

**Körmt**, a river which Thôr has to cross daily. Gm. 29.

**Kreppvör**, youngest daughter of Niörd. Sol. 79.

## L.

**Lærad**, a tree by Odin's hall. Gm. 25, 26.

**Læssö** (Hlèsey), a small island in the Cattegat. Hbl. 37.

**Landvidi**, Vidar's abode; though it may probably be an appellative, and signify a woody land. Gm. 17.

**Laufey** (identical with Nâl), Loki's mother. Thkv. 18, 20; Ægd. 52.

**Leipt**, a river. Gm. 28.

**Leirbrimir**. Fsm. 13.

**Lettfêti**, a horse of the Æsir. Gm. 30.

**Lidskialf**, an As. Fsm. 35.

**Lîf** and **Lîfthrasir**, the last beings in the old, and the first in the new world. Vfm. 45.

**Listvör**. Sol. 76.

**Litr**, a dwarf. Vsp. 12.

**Loddfafnir**, a protégé of Odin. Hvm. 114.

**Lodur** (Loðurr), one of the three creating Æsir, who with Odin and Hœnir create Ask and Embla, the first man and woman; perhaps identical with Loki. Vsp. 18.

**Lofar**, a dwarf. Vsp. 14, 16.

**Loki**, steers the ship Naglfar at Ragnarök. Vsp. 50; under the name of Lopt accompanies Bragi to the nether world to consult Idun. Hfg. O. 9; returns. ib. 16; borrows Freyia's feather-garb, and goes to the Jötun Thrym, in search of Thôr's hammer. Thkv. 5; accompanies Thôr to Thrym's. ib. 21; at Ægir's feast. Ægd. prol.; slays Ægir's servant Fimafeng. ib.; casts himself into the waterfall of Frânângr, and is captured. ib. epil.; father of Fenrisûlf by Angrboda, and of Sleipnir by Svadilfari, and of Hel by Angrboda. Hdl. 38. N. M. I. p. 49; plucks the twig Hævatain. Fsm. 27.

**Lôni**, a dwarf. Vsp. 13.

**Lopt**, a name of Loki, which see.

## M.

**Magni**, a son of Thôr. See Môdi. Hbl. 9, 13.

**Managarm**, a wolf or monster of Loki's progeny, the moon's devourer. Vsp. 32.

**Mannheim**, our earth. Hfg. O. 24.

**Mar**, genealogy. Hdl. 19.



**Meili**, a son of Odin. Hbl. 9.

**Menglöd**, the betrothed of Svipdag. Fsm.

**Menglöd**. Gg. 3.

**Midgard's orrm**, the mundane serpent slain by Thôr. Vsp. 55; fished up by Thôr. Hkv. 23.

**Midvitnir**. Gm. 50.

**Mimameidir**, a mythic tree, perhaps identical with Yggdrasil. Fsm. 21, 25. It must, however, be observed that the one derives its name from Mimir, and signifies Mimir's tree; the other from Ygg, a name of Odin, and signifies *Ygg's horse or chariot*.

**Mimir or Mim**, a mythic being of giant race, guardian of the spring or well under one of the roots of the mundane tree (Yggdrasil). Vsp. 22. Odin leaves an eye as a pledge in Mim's well (the ocean), when he craves a draught of its water, whence he is described as monocular. Odin consults Mim's head. Vsp. 47. Mim had been sent as a hostage to the Vanir, who cut off his head, and sent it to Odin, who used it as an oracle. Such is the account in the Ynglinga Saga, c. 4. where the myths are treated historically. N. M. I. p. 14. Mim's sons (the billows of the ocean) at Ragnarök. Vsp. 47; knowledge hidden in his well. Hfg. O. 5. N. M. I. pp. 12, 156.

**Miödvitnir**, a dwarf. Vsp. 11.

**Miöllnir**, Thôr's formidable hammer, possessed by his sons, Môdi and Magni. Vfm. 51; hurled among the giants. Hkv. 36.

**Miötvid**, the middle or mundane tree. Vsp. 2. See Yggdrasil.

**Miskorblindi**. Hkv. 2.

**Mist**, a Valkyria who bears the horn to Odin. Gm. 36.

**Môdi**, a son of Thôr, who, with his brother Magni, will possess Thôr's hammer Miöllnir on the renewal of the world. Vfm. 51, Hkv. 34.

**Modir**, (Mother), married to Fadir, the progenitrix of the Jarl race. Rgm. 24.

**Mögthrasir**. Vfm. 49.

**Môin**, a dwarf. Vsp. 16.

**Môin**, a serpent under Yggdrasil. Gm. 34.

**Moon**, (Mâni). Vsp. 5; son of Mundilfœri. Vfm. 23.

**Môtsognir**, a dwarf, highest in degree. Vsp. 10.

**Mundilfœri**, father of the sun and moon. Vfm. 23.

**Munin** (memory), one of Odin's ravens. Gm. 20.

**Muspell**, the world of fire. Vsp. 50. Ægd. 42.



N.

- Nabbi**, a dwarf makes the hog Hildisvini. Hdl. 9.  
**Naglfar**, a mythic ship at Ragnarök. Vsp. 49.  
**Nâin**, a dwarf. Vsp. 11.  
**Nâl**, identical with Laufey, Loki's mother. Hfg. O. 16.  
**Nali**, a dwarf. Vsp. 13.  
**Nanna**, daughter of Nep, mother of Forseti, and wife of Baldr. Hfg. O. 8.  
**Nanna**, genealogy. Hdl. 21.  
**Narfi**, a son of Loki. Ægd. epil.  
**Nari**, a son of Loki. Ægd. epil.  
**Nâströnd**, the strand or shore of corpses, description of. Vsp. 42, 43.  
**Nep**, father of Nanna, wife of Baldr. Hfg. O. 8.  
**Nidafells** (Niða fiöll). Vsp. 41, 65.  
**Nidhögg** (Niðhöggr), a serpent of the nether world that tears the carcasses of the dead. Vsp. 43, 65; lacerates Yggdrasil. Gm. 35.  
**Nidi**, sons of. Sol. 56. See also Nÿi.  
**Nifhel**, or Niflheim, the world of fog or mist, the nethermost of the nine worlds, the place of everlasting punishment. Vfm. 43; visited by Odin to inquire after the fate of Baldr. Vkv. 6.  
**Night** (Nôtt), daughter of Nörvi. Vfm. 25.  
**Niörd** (Niörðr), husband of Skadi, his origin. Vfm. 39; dwells in Noâtûn. Gm. 16; at Ægir's feast. Ægd. prol.; his nine daughters. Sol. 79.  
**Niping**, a dwarf. Vsp. 11.  
**Noâtûn**, Niörd's dwelling. Gm. 16; Thkv. 23.  
**Nökkvi**, genealogy. Hdl. 21.  
**Nön**, a river. Gm. 28.  
**Nördri**, a dwarf presiding over the north region. Vsp. 11.  
**Nori**, a dwarf. Vsp. 11.  
**Nornir** (sing. **Norn**), the three Fates; the Parcæ of the Northern mythology. Their names were Urd, Verdandi, and Skuld, (Urð, Verðandi, Skulld), or past, present, and to be. Vsp. 20. Hfg. O. 1. their seat. Sol. 51.  
**Nörvi** (Nörr) the father of night. Vfm. 25; Hfg. O. 7.  
**Nott**, night. Vsp. 6.  
**Nöt**, a river. Gm. 28.  
**Nur**, a dwarf. Vsp. 12.  
**Nÿi** and **Nidi**, two dwarfs, or personifications of the new moon (Nÿi), and the waning moon (Nid). Vsp. 11.



**Nýráð**, a dwarf. Vsp. 12.

**Nyt**, a river. Gm. 28.

## O.

**Od** (Óðr), Freyia's husband. Vsp. 29. N. M. I. p. 33.

**Odhrærir**, the kettle or vessel containing the mead of poetic inspiration. Hfg. O. 2; Hvm. 108, 142.

**Odin** (Oðinn), son of Bûr and Bestla. Vsp. 4; Hdl. 30. the chief of the Æsir; his share in the creation of heaven and earth, and of Ask and Embla, the first man and woman. Vsp. 4, 18; Consults the Vala. ib. 21; his eye in Mim's well. ib. 22; casts his spear among mankind and causes the first warfare. ib. 28; consults Mim's head at Ragnarök. ib. 47; fights with the wolf and falls. ib. 53; visits the giant Vafthrúdnir. Vfm. prol.; their mutual questions. ib. 1—53; will be devoured by the wolf. ib. 53; disputes with Frigg about Agnar and Geirröd. Gm. prol.; under the name of Grimnir visits Geirröd, by whom he is placed between two fires. ib.; quaffs with Saga in Sökkvabekk. ib. 7; his dwelling Gladsheim. ib. 8; half the fallen in battle belong to him. ib. 14; lives on wine only. ib. 19; his ravens. ib. 20; his several names. ib. 46—50, 54; listens in Hlidskiâlf. Hfg. O. 10; rides to Nifhel to inquire the fate of Baldr. Vkv. 6.; goes in quest of the poetic mead. Hvm. 105—111.; gives a ring-oath to Suttung. ib. 111; introduces runes among the Æsir. ib. 145; His colloquy with Thôr under the name of Harbard. Hbl.; has the jarls that fall in battle. ib. 24; at Ægir's feast. Ægd. prol.; his adventures in Samsö. ib. 24; his various gifts to men. Hdl. 2, 3.

**Ödlings**, genealogy. Hdl. 22.

**Ægir**, the god presiding over the stormy sea: entertains the Æsir. Hkv. 1.; called also Gýmir, brews beer for the Æsir. Ægd. prol.

**Ofnir**, a serpent under Yggdrasil. Gm. 34.

**Ofnir**, a name of Odin. Gm. 54.

**Ókolnir**. Vsp. 41.

**Olmôd**, genealogy. Hdl. 22.

**Omi**, a name of Odin. Gm. 49; Hdl. 22.

**Örboda**, an attendant of Menglöd. Fsm. 39.

**Öri**, an As. Fsm. 35.

**Örmt**, a river which Thôr has to cross daily. Gm. 29.

**Öski**, a name of Odin. Gm. 49.

**Ottar Heimski**, a protégé of Freyia. Hdl. 8, 9, 11; his genealogy. ib. 13; his contest with Angantyr. Hdl. 10; a remembrance-cup given to him by Hyndla. ib. 48.



**R.**

- Radbard**, genealogy. Hdl. 28.  
**Rádey**. Sol. 16.  
**Rådgrid**, a Valkyria. Gm. 36.  
**Rádsö**. Hbl. 8.  
**Rådsvid**, a dwarf. Vsp. 12.  
**Rådvör**, eldest daughter of Niörd. Sol. 79.  
**Ragnarök**, the twilight or darkening of the gods, the dissolution of the gods and the world. Vsp. 44.  
**Rân**, the goddess of the sea, wife of Ægir; Rind's song to her. Gg. 6.  
**Randgrid**, a Valkyria. Gm. 36.  
**Randver**, genealogy. Hdl. 28.  
**Ratatösk**, a squirrel that runs up and down the branches of Yggdrasil. Gm. 32.  
**Rati**, an auger used by Odin in obtaining the poetic mead. Hvm. 107.  
**Regin**, a dwarf. Vsp. 12.  
**Reginleif**, a Valkyria. Gm. 36.  
**Reid-Goths**, the natives of Reidgothland (Reiðgotaland), a name originally perhaps restricted to Jutland, but afterwards extended to the countries in the Baltic, from the Vistula to the Gulf of Finland. Vfm. 12; Gm. 2.  
**Reifnir**, genealogy. Hdl. 23.  
**Renandi**, a heavenly river. Gm. 27.  
**Ríg**, a name assumed by Heimdall. Rgm. prol.  
**Rîn**, a heavenly river. Gm. 27.  
**Rind**, a personification of the earth, particularly the hard-frozen earth. Hfg. O. 23; her son Vali avenges the death of Baldr. Vkv. 16; her song to Rân. Gg. 6.  
**Rôgnir**, a name of Odin? Hfg. O. 10.  
**Rud**, a river. Gg. 8.  
**Rygiardal**. Sol. 22.

**S.**

- Sad**, a name of Odin. Gm. 47.  
**Sæfari**, genealogy. Hdl.  
**Sæhrimnir**, the hog on which the Æsir and Einheriar, or inmates of Valhall, constantly feed. Vfm. 41. Hfg. O. 19. Gm. 18.  
**Sævaldi**. Sol. 9.  
**Saga**, the goddess of history, dwells in Sökkvabekk. Gm. 7.  
**Samsö**, a small island between Jutland and Seeland. Ægd. 24.  
**Sanngetall**, a name of Odin. Gm. 47.



- Sid**, a heavenly river. Gm. 27.
- Sidgrani**, a name of Odin. Avm. 6.
- Sidhött**, a name of Odin. Gm. 48.
- Sidskegg**, a name of Odin. Gm. 48.
- Sif**, the wife of Thôr, mother of Ullr and Thrûd. Hkv. 3, 15; Hbl. 48; at Ægir's feast. Ægd. prol.; pours out mead for Loki. ib. 53.
- Sigfödr**, a name of Odin. Gm. 48.
- Sigmund**, son of Völsung, a sword given him by Odin. Hdl. 2.
- Sigtrygg**, a chieftain. Hdl. 16.
- Sigurd**, genealogy. Hdl. 25.
- Sigyn**, Loki's wife. Vsp. 38; holds a basin to prevent the venom from dropping on Loki's face. Ægd. epil.
- Silfrintopp**, a horse of the Æsir. Gm. 30.
- Sindri**, a mythic being of giant or dwarf race. Vsp. 41.
- Sinir**, a horse of the Æsir. Gm. 30.
- Sinmæra**. Fsm. 27, 31.
- Skadi**, daughter of the giant Thiassi. Hdl. 30; and wife of Niörd, dwells in Thrymheim. Gm. 11; at Ægir's feast. Ægd. prol. & 49, 51; hangs a venomous serpent over Loki's face. ib. epil.
- Skafid**, a dwarf. Vsp. 15.
- Skarthedin**. Sol. 11.
- Skeggöld**, a Valkyria. Gm. 36.
- Skeidbrimir**, a horse of the Æsir. Gm. 30.
- Skekkil**, genealogy. Hdl. 22.
- Skidbladnir**, Frey's ship. Gm. 43.
- Skilfing**, a name of Odin. Gm. 54.
- Skilfings**, a princely race. Hdl. 12, 17.
- Skinfaxi** (bright mane), the horse of day. Vfm. 12.
- Skiöldungs**, a princely race. Hdl. 12, 17.
- Skirnir**, Frey's attendant (shoe-boy). Skm. 1; his conversation with Skadi. ib. 2; his address to Frey. ib. 3; his journey to Jötunheim. 10. seqq.
- Skirvir**, a dwarf. Vsp. 15.
- Skögul**, a Valkyria. Vsp. 24. Gm. 36. Hfg. O. 19.
- Sköll**, the wolf that pursues the sun. Gm. 39.
- Skrÿmir**, a name assumed by Utgarda Loki. Ægd. 62. See his story in N. M. I. p. 57.
- Skuld**, a Valkyria. Vsp. 24.
- Skulld**, or Skuld, one of the three great Norns or Fates. Her name is significant of the future, or that which is to be, and is the part. pret. of Skula, Ger. sollen, *to shall*. Vsp. 20.



- Skurhild**, genealogy. Hdl. 22.
- Sleipnir**, the best of horses. Gm. 44; bears Odin to Nifheim. Vkv. 6; begotten by Loki with Svadilfari. Hdl. 38.
- Slid**, a river. Vsp. 40.
- Slid**, a river that flows to Hel. Gm. 28.
- Snör** (quick, active) progenitrix of the race of churls, married to Karl. Rgm. 20.
- Sœkin**, a heavenly river. Gm. 27.
- Sökkmimir**, a Jötun slain by Odin. Gm. 50.
- Sökkvabekk**, a mansion where Odin and Saga quaff from golden beakers. Gm. 7.
- Solbiart**, father of Svipdag. Fsm. 48.
- Solblindi**, his three sons construct the lattice Thrymgiöll. Fsm. 11.
- Sôlkatla**. Sol. 78.
- Son**, one of the vessels containing the poetic mead. See Snorra Edda p. 84, edit. Rask, and N. M. I. p. 40.
- Sörli**. Sol. 20.
- Strönd**, a river. Gm. 28.
- Sudri**, a dwarf presiding over the south region. Vsp. 11.
- Sun** (Sôl), shines from the south. Vsp. 5; darkens at Ragnarök. ib. 56; daughter of Mundilfœri. Vfm. 23; will be swallowed up by Fenrisûlf. ib. 46; Hfg. O. 23. will be succeeded by her daughter. ib. 47; her hart. Sol. 55.
- Surt** (Swart), a fire-giant at Ragnarök. Vsp. 51; will contend with the Æsir on Vigrid's plain. Vfm. 18.
- Suttung**, a giant, possessor of the poetic mead. Hvm. 105, 110, 111; the Jötnar and Hrimthursar called his sons. Skm. 34.
- Svadilfari**, a horse, sire of Sleipnir. Hdl. 38.
- Svaf**, father of Menglöd. Fsm. 9.
- Svaf**. Sol. 80.
- Svafa**, genealogy. Hdl. 18.
- Svafad**. Sol. 11.
- Svaflogi**. Sol. 80.
- Svafnir**, a serpent under Yggdrasil. Gm. 34.
- Svafnir**, a name of Odin. Gm. 54, Vkv. 3.
- Svalin**, the shield placed before the sun. Gm. 38.
- Svan the Red**, genealogy. Hdl. 13.
- Svarang**, an imaginary personage. Hbl. 29.
- Svarthöfði**, progenitor of the sorcerers. Hdl. 33.
- Svâsud**, father of Summer. Vfm. 27.
- Svidrir**, a name of Odin. Gm. 50.
- Svidur**, a name of Odin. Gm. 50.
- Svior**, a dwarf. Vsp. 13.
- Svipall**, a name of Odin. Gm. 47.



**Svipdag**, the betrothed of Menglöd. Fsm.

**Svöl**, a heavenly river. Gm. 27.

**Sylg**, a river. Gm. 28.

## T.

**Thekk**, a dwarf. Vsp. 12.

**Thekk**, a name of Odin. Gm. 46.

**Thiâlf**, Thôr's attendant. Hbl. 39.

**Thiassi**, a giant, son of Allvaldi and father of Skadi, wife of Niörd. Hdl. 30; dwells in Thrymheim. Gm. 11; slain by Thôr. Hbl. 19. See his story in N. M. I. p. 43.

**Thing**, the public assembly or court. Hym. 116.

**Thiodnuma**, a river. Gm. 28.

**Thiodreyrir**, a dwarf, of whom there is no more mention. Hym. 162.

**Thiodvarta**, an attendant of Menglöd. Fsm. 39.

**Thiodvitnir**, a name of Fenrisulf? Gm. 21. See Petersen, N. M. p. 231, and Lüning *ad locum*.

**Thôr**, son of Odin and Fiörgin or Hlodyn (Earth) Vsp. 29; slays the great mundane serpent, and is slain. ib. 55; dwells in Thrûdheim. Gm. 4; dwells in Bilskirnir. ib. 24; has daily to wade through the two Kerlaugs. ib. 29; with Tý goes to the giant Hýmîr. Hkv. 5; his goats. ib. 7; goes with Hýmîr to fish. ib. 17; draws up the Midgard's orm. ib. 23; carries off Hýmîr's kettle. ib. 34 sqq. his hammer stolen. Thkv. 1. disguised as Freyia goes to Jötunheim. ib. 19; his voracity ib. 24; recovers his hammer and slays Thrym. ib. 31; his questions to the dwarf Alvis. Avm.; has the thralls that fall in battle. Hbl.; his adventure with Harbard. Hbl. 1—60; sleeps in a glove. Ægd. 60. See Snorri's Edda, p. 437, and N. M. I. p. 58.

**Thora**, genealogy. Hdl. 19.

**Thorin**, a dwarf. Vsp. 12.

**Thorir**, genealogy. Hdl. 23.

**Thöll**, a heavenly river. Gm. 27.

**Thræl** (Thrall), son of Ai and Edda, progenitor of the thrall race. Rgm. 7; married to Thÿ. ib. 10, 11; their offspring. ib. 12.

**Thrâin**, a dwarf. Vsp. 12, Hfg. O. 3.

**Thridi**, a name of Odin. Gm. 46.

**Thrôr**, a dwarf. Vsp. 12.

**Thrôr**, a name of Odin. Gm. 49.

**Thrûdgelmir**, a cosmogonic giant, father of Bergelmir. Vfm. 29.

**Thrûdheim**, Thôr's dwelling. Gm. 4.



**Thrûdi**, a Valkyria. Gm. 36.

**Thrym**, a giant who steals Thôr's hammer. Thkv. 1. sqq. demands Freyia for a wife. ib. 9; slain by Thôr. ib. 32.

**Thrymgiöll**, a lattice. Fsm. 11.

**Thrymheim**, Thiassi's and Skadi's dwelling. Gm. 11.

**Thund**, a river? Gm. 21. See Petersen N. M. p. 231. N. M. I. p. 20, and Lüning *ad locum*.

**Thund**, a name of Odin. Gm. 46, 54.; Hvm. 147.

**Thurs** (plur. **Thursar**), the same as Jötun, a giant, or troll. Vsp. 8; Hfg. O. 1; three-headed. Skm. 31. the name of a rune. ib. 36.

**Thÿ**, a serving woman, *ancilla*; married to Thræl. Rgm. 10, 11; their offspring. ib. 12.

**Thyn**, a heavenly river. Gm. 27.

**Tind**, genealogy. Hdl. 23.

**Troll**, a demon, or evil spirit, under various forms. Vsp. 32; Hvm. 157.

**Tÿ (Tÿr)**, a son of Odin by a giantess, the god of victory (In the Hÿmiskviða he appears as a son of Hÿmir); aids Thôr to steal Hÿmir's kettle. Hkv. 5 sqq.; vainly tries to lift the kettle. Hkv. 33.; at Ægir's feast. Ægd. prol.

**Tyrfang**, genealogy. Hdl. 23.

## U.

**Ud**, a name of Odin. Gm. 46.

**Ulf**, genealogy. Hdl. 13, 23.

**Ulfrân**, one of Heimdall's nine mothers. Hfg. O. 26. Hdl. 36.

**Ullr**, son of Sif and step-son of Thôr (his father is not mentioned). See N. M. I. p. 30.; dwells in Udalir. Gm. 5, 42. called Baldr's kinsman. Vkv. 3.

**Undern**, midday, the time of refection. Vsp. 6. Though lost in Iceland, the word is still current among the Danish, Swedish, and Norwegian peasantry. Goth. undaurnimats, Ger. mittagsessen: A. S. undern, *hora tertia Judæorum*, or 9 o Clock. a. m. Lye, sub voce. Matt. XX, 3. περί την τρίτην ὥραν, is rendered ymbe undern tide. Ohg. untarn, *meridies*. Graff, *sub voce*. See also Kilian and Outzen.

**Uni**, an As. Fsm. 35.

**Unnar**. Sol. 9.

**Urd**, one of the three great Norns or Fates. Her name is significant of the past, that which has been, and is derived from the verb verða (varð, urðum) *to be*, Ger. werden. Her



fountain or well, Vsp. 19; set to guard Odhrærir Hfg. O. 2. Odin sits by her well. Hvm. 112; her protection invoked. Gg. 7.

**Uri**, an As. Fsm. 35.

## V.

**Vætt** (plur. **Vættir** and **Vættar**), a sort of genius or demon, of which there were both good and evil, an attendant spirit, generally feminine. Hfg. O. 2.

**Vafthrúdnir**, a wise giant visited by Odin. Vfm.; their wager and reciprocal question and answers. ib. 11—55.

**Váfudr**, a name of Odin. Gm. 54.

**Vakr**, a name of Odin. Gm. 54.

**Vala** (gen. **Völu**), a prophetess. Vsp. Vkv. 8.

**Valaskiálf**, one of Odin's dwellings. Gm. 6.

**Valfather** (**Valföðr**), from valr, the fallen in conflict, a name of Odin. Vsp. 22, 31. Gm. 48.

**Valglaumr**. Gm. 21?

**Valgrind**, a lattice before the gate of Valhall. Gm. 22.

**Valhall** (**Valhöll**). Vsp. 37; the hall or mansion of the chosen or fallen in conflict, in Gladsheim, described. Gm. 8—10; has 540 doors. ib. 23; Hdl. 1. See N. M. I. p. 19.

**Vali**, brother of Baldr, slays Hödr when only one night old. Vsp. p. 8. *note*: Vkv. 16. Hdl. 29.; will with Vidar rule after Ragnarök. Vfm. 51.

**Valkyriur** (sing. **Valkyria**), choosers of the slain, handmaidens of Odin; from valr, (A. S. wæl), *slaughter*, and kjósa, *to choose*. They serve in Valhall, and are sent on Odin's errands. Vsp. 24. Hfg. O. 1.

**Valland**, Gaul; and the inroads of the Northmen into France are probably here alluded to. Hbl. 24.

**Valtam**, a fictitious name of Odin's father. Vkv. 11.

**Valgods** (**Valtivar**), the gods of slaughter. Vsp. 51.

**Vân**, or **Vôn**, a river. Gm. 28.

**Vanaheim**, the abode of the Vanir. Vfm. 39.

**Vanir** (sing. **Vann**), those deities whose abode was in Vanaheim, in contradistinction to the Æsir who abode in Asgard, and the Alfar in Alfheim. Vsp. 28. Hfg. O. 1. Petersen (N. M. p. 124) is of opinion that by the term ginnregin (Avm. 31) the Vanir are intended.

**Var**, an As. Fsm. 35.

**Vê**. See Vili and Vê.

**Vêbogi**. Sol. 16.

**Vegdrasil**, an As. Fsm. 35.



- Vegsvin**, a river. Gm. 28.
- Vegtam**, a name assumed by Odin. Vkv. 11.
- Veig**, a dwarf. Vsp. 12.
- Veor**, a name of Thôr. Hkv. 11, 17, 21.
- Verdandi**, one of the three great Norns, or Fates. Her name is significant of the present, of that which is, and is derived from the verb *verða*, of which it is the pres. part. fem. Vsp. 20.
- Verland** (land of man?), an imaginary country. Hbl. 56.
- Vestri**, a dwarf presiding over the west region. Vsp. 11.
- Vid**, a heavenly river. Gm. 27, 28.
- Vidar**, son of Odin and the giantess Grid. Skaldskap. p. 113; slays Fenrisulf at Ragnarök. Vsp. 54; will with Vali rule after Ragnarök. Vfm. 51; will avenge his father. ib. 53; dwells in Landvidi. Gm. 17; at Ægir's feast. Ægd. prol.
- Vidar**, a name of Odin. Hfg. O. 17.
- Vidofnir**, a cock. Fsm. 19, 25, 26, 31.
- Vidôlf**, progenitor of the Valas. Hdl. 33.
- Vidrîr**, a name of Odin. Hfg. O. 9; Ægd. 26.
- Vidur**, a name of Odin. Gm. 49; Hfg. O. 17.
- Vigdvalin**. Sol. 78.
- Vîgolf**. Sol. 20.
- Vêgrîd**, the plain on which Surt and the gods will contend at Ragnarök. Vfm. 18.
- Vili**, a dwarf. Vsp. 13.
- Vili** and **Vê**, sons of Bur and Bestla, brothers of Odin, with Odin construct the vault of heaven. Vsp. 4; intrigue with Frigg. Ægd. 26.
- Vilmeidr**, progenitor of the soothsayers. Hdl. 33.
- Vin**, a heavenly river. Gm. 27.
- Vina**, a river. Gm. 28.
- Vindâlf**, a dwarf. Vsp. 12.
- Vindheim**. Vsp. 61.
- Vindkald**, a name assumed by Svipdag. Fsm. 6.
- Vindsval**, the father of Winter. Vfm. 27.
- Vingôlf**, a palace of the Asyniur. Hfg. O. 17.
- Vingthôr**, a name of Thôr. Thkv. 1; Avm. 2.
- Virvir**, a dwarf. Vsp. 15.
- Vitr**, a dwarf. Vsp. 12.
- Völsung**, genealogy. Hdl. 26.
- Von**, a river, or hope? Sol. 54.
- Vönd**, a river. Gm. 28.
- Vor**, the goddess of betrothals and marriage. Thkv. 30.



## Y.

- Ydalir**, Ullr's dwelling. Gm. 5.  
**Ygg**, a name of Odin. Vfm. 5. Gm. 53, 54; Hkv. 2. Vkv. 8; Hfg. O. 17, 18.  
**Yggdrasil**, the great mundane, or universal, tree (ash), Vsp. 19; trembles at Ragnarök. ib. 48; destroyed by fire at Ragnarök. ib. 56.; council of the Æsir under its branches. Gm. 29.; its three roots. ib. 31; lacerated by harts and serpents. ib. 33—35.  
**Yggiung**, a name of Odin. Hfg. O. 18.  
**Ylfings** (Ynglings?). Hdl. 12, 17, either a branch of, or identical with, the Völsungs.  
**Ylg**, a river. Gm. 28.  
**Ymir**, a cosmogonic being, or giant. Vsp. 3; heaven, earth, and sea, formed from his carcase. Vfm. 21. Gm. 40; called also Aurgelmir (Örgelmir). Vfm. 29, 31; progenitor of the Jötuns. Hdl. 33.; for his birth See N. M. I. p. 3 and Grimm, Mythol. p. 525, 2<sup>nd</sup> edit.  
**Ynglings**. Hdl. 17.  
**Yngvi**, a dwarf. Vsp. 15.

## C o r r i g e n d a.

- Page V, pref. l. 12. *read* whereabouts.  
 — 10 Str. 51,4 *for* Val-god's, *read* Val-gods'.  
 — 96 — 34,4 *for* daughter, *read* daughters.  
 — 120 heading, *for* Son, *read* Sun.





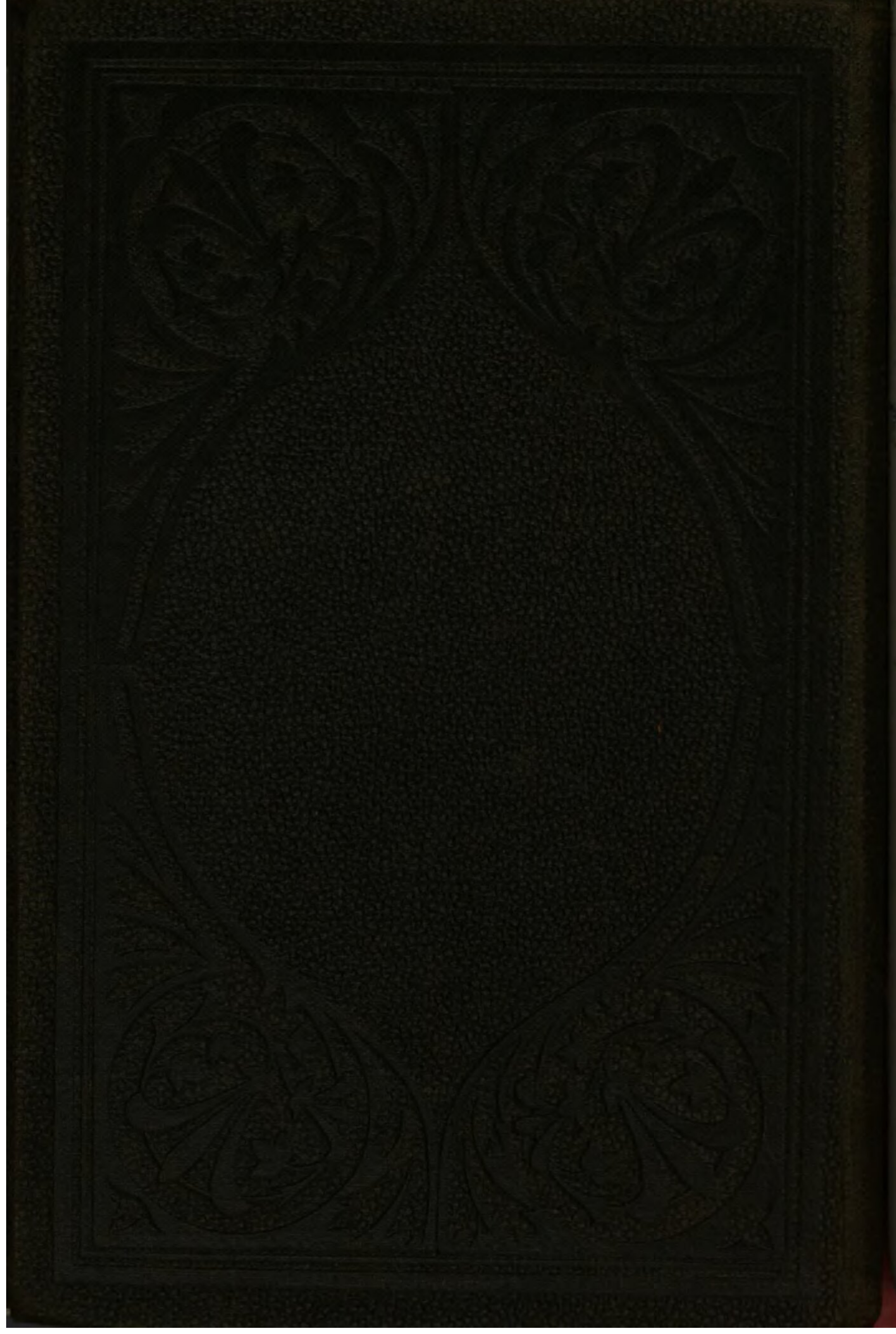














Edda Saemundar hinns Fróða from the Old Norse or Icelandic

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